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THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Professor RAMA DEVA, B.A., M.R.A.S.

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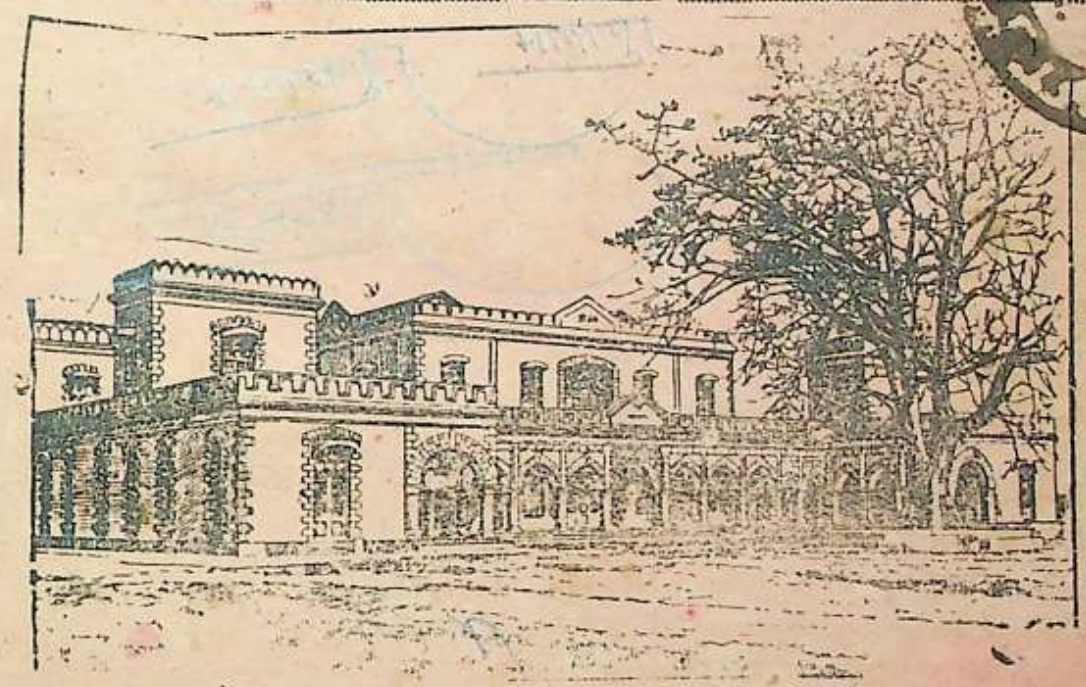

We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review,*

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine knowle lge is the highest and the noblest."—**Manu.**

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"TO THE ALL-BRIGHT."

O Star of Love, up there for me,
That I by Thee consoled may be !
D st beckon gently all the while,
From me the lone-ness to beguile !

O teach me e'er to look ABOVE,
And in my heart keep naught but love ;
For only when we gaze BELOW,
So shadows dim thy patient glow.

So blind are we to look about,
And seek on every side WITHOUT !
Whilst all the time thou waitest there,
In thy transcendent beauty fair !

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O grant me nearness, grant, me grace,
My soul it hungers for Thy face !
I love but Thee and want Thee so :—
Who knowest all, this too dost know.

I feel thy very Presence here !
I worship, and I have no fear !
For Thou art mine and liveth there !
In all thy wondrous glory rare !

O keep me close by day and night
And let me live within Thy Sight.
Tis in Thy arms I fain would rest,
Like yonder bird within its nest.

But not like him I'ld fly away !
For *ever* in thy arms I'ld stay !
Yet art the ALL, Transcendent One !
What e'er Thy Will, it shall be done !

ELIZABETH ARNOLD.

---o---

The brotherhood of humanity is not to be attained on lines of commercialism or through political enactments. It will only come to fruition through the spiritual realiation of the oneness of man with man, and the unity of all with the Universal Self.

SHRILEY.

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VEDIC EUGENICS.

(By Dr. Rimji Narayan D.Sc. Lyallpur).

इमा त्वमिन्द्रमीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥

In the above Veda Mantra God ordains the husband and the wife to produce ten children and no more. According to the ancient Aryan division of a man's existence on this planet his life—which in normal average cases was 100 years—was divided into four main parts of 25 years each. After finishing the first 25 years as a Brahamchari a man was enjoined to enter Grihastha. We are not speaking of those who wanted and did remain Brahamcharies up to the age of 35 or 48, called आदित्य and वसु Brahamcharis but in the majority of cases a 25 years standard was truly fixed.

The Vedas permit only a healthy man and a healthy woman, fully educated and mutually fit for each other to unite themselves in holy wedlock *.

If 25 years be the time for which a loving pair, prior to their retirement for Banprastha, enjoy the sweet happiness of a Grihastha's life, then it means that there ought to be a difference of 2½ years between the birth of two successive children. Leaving nine months of gestation and nine to twelve months for weaning, the mother gets a period of about one year in which to prepare herself for entering again upon the performance of her supreme mission. Now it is a question which has troubled the mind of many people as to why this period be one year. Why it may not be six months or three months on the one hand and two, three, four or, even more

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* उप व एषे वन्द्येभिः शुषे. प्रयह्वो दिवश्चितयद्भिर्देवैः ।
उषासानक्ता विदुष व विश्वमाहा वहतो मर्त्याय यज्ञम् ॥
ऋ० मं० ५। सू० ४१। मं० ७॥

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years on the other. And the question seems to be a reasonable one. In the case of feeble and weak parents why should not the number of offspring be less than ten and on the other hand why may not the parents from vigorous stocks be allowed to propagate more than ten children. In answering questions of this kind it should not be forgotten that the general rules laid down are meant for the *average majority* of people. Well then you grant that the above quoted Vedic injunction can be stretched both ways, says the enquirer. No the Mantra does not say that *all* should produce ten children, but it does say that none should produce more than ten while it leaves the option for comparatively less fitted people, an option—which in their own interests they must regard as a command—to limit the number of their progeny in accordance with their capacity, it forbids even the strongest and the most favourably placed to go beyond the limit of ten.

It would be of interest to note what modern biological science has to say in this connection. While at present it gives no answer to the question *how*, it does answer the *why*. The only justification of marriage is love and the guarantee which the parents give—openly or tacitly—of producing children better than any one of them singally is

In the preservation and the enrichment of the race lies the Supreme Sanction, for the holy union of man and woman. Dr. Bell of America has for some years been a student of facts contained in the published geneology of the Hyde family, with special reference to the longevity of its members. We give below some of the conclusions which he arrives at as published in an eminently readable article under the heading 'Large families' in the Journal of Heredity for July 1917.

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In the forty-one cases set down as "only child" a majority (58·5 per cent.) died young. If the families containing only two children be added, it is found that no less than 47·6 per cent of the total (126) died before reaching maturity, and only 48 per cent lived to be over eighty.

There were 168 persons belonging to very large families containing thirteen or more children. No less than 40·4 percent of these persons died in childhood (under twenty) and 5·9 per cent lived to be over eighty.

It is evident that in this case both too few and too many brothers and sisters were unfavourable to survival.

The proportion who died young was least, and the proportion who lived to be old was greatest, whereas the persons belonged to families containing nine and ten children. There were 683 such persons; 32·8 per cent. of them died young, and this is the smallest proportion dying under twenty of any of the groups. On the other hand 9·7 per cent of these persons lived to be over eighty; and this is the largest proportion living to old age in any of the groups considered.

In short in proportion of children who lived to old age increased with the size of family up to ten children and beyond that it fell.

But if the analysis of the figures is carried a step farther, an even more striking result appears. The great difference between the families of various sizes is in the amount of child mortality. If this difference be eliminated, a family of ten children is no longer the most favourable one; the families of thirteen and more have just about as large a proportion of members living to an advanced age. The bigger the family the better off are its members, if survival beyond the age of twenty be the measurement, as in this case.

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It is evident, then, that the small families (though they are not very small, either, by present-day standards) make the poorest showing under all conditions; their members are handicapped at all ages. The larger families—those having about ten children—make the best showing, four of their members dying young and many living to old age. Children in the very largest families suffer from a high death rate when young, but once they reach maturity the members of these very large families not only suffer from no handicap, but they equal or excel all others in longevity.

The question of the effect of large families on the mother's health is too large to be discussed here, but it may be noted that in this case, too, the results depend largely on the kind of inheritence the mother has. Poweys' careful study of the admirable vital statistics of New South Wales shows that the longest lived women are those who have had from six to eight children. A large family, then, is apparently unfavourable to the mother's physique while a smaller family also goes with diminished vitality. This, of course, does not mean that a woman of deficient vigor could prolong her life by having seven children; it merely means that the women with the greatest inherent vigour tend to bear about that number of children, without suffering from any diminution in longevity.

On the basis of these facts the writer combats the view of those who hold that the possession of large families leads to the deterioration of the race in addition to impairing the health of the mother. Those who preach birth control are responsible for the gradual creation of the idea that large families are an evil. This idea is false and dangerous. For the sake of eugenics it is important that it be not spread. The size of the family must naturally be determined by many considera-

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tions besides eugenics. As far as eugenics alone is concerned, relatively large families, in the superior part of the population from the view point of the parent and the children and the race are in no way a handicap. In eugenically inferior parts of the population, the smaller the family the better for all concerned.

How beutifully the above quoted Vedic injunction is borne out by this study in the modern age. There is one thing however. According to the Vedas, giving birth to ten children should not have any deleterious effect on the mother's age and health. But here Dr. Powey shows that the bearing of children beyond six to eight shortens the mother's age. How to explain this difference. People, in the present age are not living in strict accordance with the laws of physiology, hygiene and morality. While this thing tells heavily on the health and strength, vigour and power of endurance and resistance of both men and women, the effects on woman's constitution are much more marked and serious, it being far more delicate of the two. Man may do certain things with impunity, which a woman can not do without serious risk to herself. They are so exquisitely sensitive and delicately organised that even a little divergence effects their mental and physical constitution enormously. Hence the supreme necessity—nay a divine command—that we should care more for the health and welfare of the girls than of the boys.

Let Indian beware.

How very necessary and important to undertake such kind of biological studies in India, with respect to Indian famlies ! How instructive they are.

Will some body turn his attention towards this side of the social problem ?

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EUROPEAN THINKERS ON ORIENTAL SUBJECTS.

(*By Thakur Chhedi Lal, M. A (Oxon) Bar-at-Law.*)

The current century is an era of transition and progress. Even the countries, proverbially stagnant are pervaded with this new spirit of change All deep-rooted conservatism is easily discarded without any ceremony and in the words of the poet everywhere old order is changing giving place to new! Even the long sleeping Orient, which the Europeans wanted us to believe as past all cure, has risen to its clarion call and we see Turkey, Persia China and India all vieing with one another to welcome the new spirit of the age. A great social and political upheaval has taken place in the bosom of each, which has shorn them of all their customs and beliefs which acted as a clog in their present march. With this new sense of awakening, a desire for fostering national self—respect is very keenly felt In order to inculcate national pride in people, even minor incidents of its history are emphasised and the slightest attempt on the part of any to thwart this is strongly resented. It is certain that in spite of all its shortcomings this spirit is surely to be welcomed specially among those people in whose ears it has constantly been dinned that they are inferior without any past worth being proud of. Similarly those whose interest it is to keep off such thoughts from the mind of the people whom they always want to keep in intellectual and moral thraldom, use all the resources at their command to prove that nothing but the relics of barbarism and primitive knowledge is found in their most cherished ideals. All their traditions are ransacked and all the solemnity which a well trained intellect can assume, is brought to bear on the discussion of these simply to prove that they are nothing but crude and inexplicable beliefs of a primitive people.

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In India also we can distinctly trace the currents of both aspects of this movement. Many Indian scholars are engaged in a serious study of our ancient art and literature. They affirm that in these we could easily discover some of the most advanced sociological and scientific discoveries of the modern times. Their versions if they be correct, as seems most probable from the marshalling of facts and cogent reasoning, are surely a matter of national pride. If once accepted they prove beyond a shadow of doubt that the ancient Indians had made great progress in science, in art and above all in other social sciences and, therefore, their descendants have every right to be reasonably proud of their ancestors. In this connection the names of scholars like Bajendranath Seal, Radhakumud Mukerjea, Narendranath Law, Majumdar and Radhakamal Mukerjea, are too well known to require any further mention. Indeed they have done much to redeem the lost faith of people in the past greatness of India. To oppose the views of these national scholars we have a mighty array of western writers most of whom, in spite of repeated pledges to be fair and impartial, are bent on proving that the Indo-Aryans were nothing but "hewers of wood and drawers of water." Either purposely or because of their conviction they are constantly busy in minimising the achievements of the Indians. And since they are too patent to admit of any other equivocable explanation, our 'friends' at once jump to one supreme argument namely they were not indigenous and were due to foreign influence. They will attribute these either to Greek influence or some other source, which may be compatible with their self-complacency. They tenaciously adhere to the idea of the intellectual supremacy of Europe which is sometimes wantonly assumed. They forget that even the religion, to which they profess to adhere, perhaps because it is a fashion to say so, they owe to the orientals. It is quite natural to expect this from the

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people, who steeped in the doctrine of Imperialism imbibe from their very childhood the most fallacious notion of their own superiority. There would be no difficulty at all if these savants were to keep their cherished views to themselves. But the real difficulty comes in when they want to thrust them on all on intellectual grounds as if scientific studies were their own monopoly. In one respect this attitude of the European scholars has done us some good. When we see them jeering at our most respected ideals or assuming a patronising tone in studying these, we are naturally led to direct our investigations in these fields, which had been, to our great misfortune, hitherto neglected. All sympathetic attempt made to understand and study our past not only confirms the current general views about our ancient civilisation, but also reduces our esteem for the western scholars, whom we regarded as impartial and true interpreters of our institutions. Sacrifice of truth and true critical spirit for the sake of racial superiority is really one of the worst phases of current imperialism. On close study of their writings we can distinctly mark a great struggle waging in their mind between fair play and impartiality on the one hand and the feeling of race superiority on the other. This statement would be made more explicit by an illustration. Sir Vincent Smith's views on ancient Indian currency is a good case in point. The well known Oxford historian is surely regarded by many of us as an authority on ancient Indian history.

Regarding the ancient currency system he affirms that the Indo-Aryans did not properly understand the principles of coinage, so much so that they did not even realise that coinage was one of the chief functions of the state. He goes on to observe that coinage was the business not of the state but of private bankers. How incorrect this assumption is, will be evident from the following facts.

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Certain passages in the Manusmriti and Koutilya's Arthshastra prove conclusively that the ancient aryans were quite familiar with all the intricacies of currency system. In Chapter XIV of his Arthshastra Koutilya distinctly lays down the duties of the state gold-smith who was in charge of the coinage. The rate of seignorage to be charged for coinage is distinctly laid down. All important attributes of the currency were fully understood as will be evident from the words लक्षण (stamped or marked pieces) प्रयोग (exchange) व्यौहारिकम् (medium of exchange)कोशप्रवेश्यम(legal tender). The ancients were quite aware of the uses of token coin. Minute instructions are given to the master of the mint, to use the modern phrase, how to mix alloy. Now the author of this book is indisputably Chanikya, the chief adviser of Chandra Gupta. Thus we can, for the time being accepting the authority of the western scholars themselves, very safely affirm that before the 4th century B. C. the art of coinage and its full economic significance was fully understood in India. But we can go still further and prove that this was known to the Indians even before this. This can be done again on the authority of the Europeans. In Manusmriti in Chapter VIII from Shloka 131 to 137 we have a detailed account of coins Authorities are divided as to the period of Manu. Sir William Jones maintains that the book must have been codified between 900 and 600 B. C. Elphinstone puts him in the 9th century B. C. while according to Hunter he might have flourished in the 5th century B. C. Thus it is explicit that art of coinage was fully known in India before the 5th century B. C. at the worst estimate. Our own opinion is that when these books prescribe minute details regarding coinage, the art must have existed long before they were codified.

Examples of this type can be multiplied but it would be beyond the scope of thispaper to doso. From this our con-

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clusion is that we must always accept the theories of western scholars on oriental questions at a discount and without verifying them independently should treat them with suspicion. By this it is not in the least suggested or implied that all that these scholars say about us is always incorrect. Sometimes they do give us valuable suggestions to carry on our research work. Much less we would be advocates of sacrificing the true historical spirit to national sentiment. Our task is doubly difficult because we have not only to guard ourself against historical inaccuracies and inexatitudes but also against unsympathetic analysis. While studying history we should entirely divest ourselves of the characteristic cynicism and incredulity of the western scholars, whose judgments we have tried to show are not always disinterested and are guided by ulterior motives. In this mood we are sure to find many things in our past history, which we least expect.

———o———

Christianity, if not not as a concrete whole, had at least in its main features and principal rites taken root in the pre-christian world centuries before the birth of Jesus of Nazareth. The world had long been familiar with the idea of the sacrifice of a saviour-god. It had had its own eucharists in which the flesh of the god was esten symbolically. It recognised the doctrine of vicarious sacrifice for the sines of the whole tribe. It knew of the rite of baptism, and the idea underlying the sacrament was part of its necognised magical lore. It taught of gods that were sacrificed for the good of people and died that they might rise again. Jesus was not the first of the saviours who went own to Egypt, nor was his the first iustance in which a massacre of the innocents was perpetrated in the hope that the coming Messiah might prove one of the victims. One writer observes that " that all the world's crucified saviours have been born at the end oc Deeember, thus showing the conneetion between the Christ tradition and Sun-worship. Like Jesus of Natareth other saviours have been credited with being born of virgins. It is c'ear that in such cases one saviour takes on the attributes that are commonly attributed to seviours in general. Thus St. Paul, who was nearly contemporaneens with Jesus, knew nothing of the virgin birth, which must therefore have been a later addition to the Bible story.

THE OCCULT REVIEW.

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UNITY.

By ("*Atma.*")

Society is made up of units who say.

1. I am=alone=I stand alone no one helps me.

2. I am=my family=I stand alone and help my family.

3. I am=the nation=I stand for my nation.

4. I am=Universal=I am one with all men and all things.

The "I" of egoism is never alone but dependant on the rest of humanity although it does not recognize humanity.

Man is depressed=I am nothing, I have nothing to give.

Impressed=I am receptive I receive.

Expressed I am=giving out.

Those that are=depressed die down under the (pressed down) weight of care.

In the "I" stage one does not express oneself one presses out of others the depressed or is impressed printed with anothor's pattern. Both reach the stage of expression, may be the depressed first for by press of circumstances even as the olive is crushed for its oil, grape for its juice, the apple, the walnut, and each follows its dharma.

What is said about He that does not press the Soma ?

The desire to express onself is inherent and arises from activity and is of 2 kinds=

1. The sort of expression of the world=outward cleanliness.

2. The sort of expression from within oneself—inward cleanliness.

"What cometh out from a man defileth not that which goeth in ?"

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So that which one expresses is that matters.

With continuous evaporation fever does not attack the body or the community.

I should be pressed down and running over with the oil or substance of my nature (Being).

Then do I call out " I am good."

I am myself, I am here—Ahamkara the principle of consciousness Vishnu the preserver made manifest in his twofold division—the senses—the elements.

Both made able to act through the energic principle.

That is why all action comes out of the misery the depression of the world, out of chaos, out of the void—the depth—' Out of the depths we cry and deep answers unto deep !

So the first expression of the whole world is " Shabda." Sound. The cry of the new born child.

Then comes What is Good ? What are the attributes of goodness ? What is the goodness of an apple ? Wholeness, firmness, sweetness, good colour and scent.

It is well expressed.

Life is Good, how shall we express Life ?

How does the external Life help the inward purity ? The expression of order, of wholeness brings the sense of peace and plenty.

Therefore however little the home contains It must be simple and pure if the mind desires Purity, Unity.

Life is Good, if we are thoughtless how shall we live, yet we are told take no thought for to-morrow what we shall wear. What means this ? Yes, but it was continued that the lilies and the sparrows were cared for daily and we could not by thought excel the lilies. Here is no thought that is unexpressed. Thought is positive or negative, formed or formless, that which forms nothing.

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Positive that which builds, strong, life-giving. The fullest expression of thought is manifest in Silence for human thought dies away having expressed itself to its uttermost. Then God thought the thought of the Universe even as the fast boiling, bubbling water falls still at its greatest expansion and silence ensues, so the bubbling mind brought to stillness by expansion, the sweet gentle thought, the thought that clothes the lily and feeds the sparrow enters in, and we are beautiful and satisfied. Whatever we ask, we shall receive, even long Life. Max Muller quotes.

"The faith healers of India order their patient to repeat with *full conviction* the words there is no illness in me, there is no illness at all. Mentally denying the illness goes off, so if you think yourself to be morally weak and without goodness so you will be in no time.

" Know and Believe that you are of immense power and the power will come to you at last."

" When the fruit grows the petals drops off themselves ; so when Divinty in thee increases the weakness of humanity in thee will banish."

When a man realizes one of the following states he becomes perfect :—

1. All this am I : 2. All this art thou 3. Thou the Master, I the servant. The Vedas, the Tantras, the Puranas and all the sacred scriptures of the world have become as food thrown out of the mouth, polluted from constant repetition. But the Brahman or the absolute has never been defiled, for no one as yet, has been able to express him by speech.

—o—

Whate'er there be of sorrow.
Pill pul off till to-morrow.
And when to-morrow coms, why then
'Twill be to-day and Joy again.

JOHN KENDRICK BINGS.

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THE ARYA SAMAJ AND THE PRESENT POLITICAL AWAKENING.

By Mr. Braj Nath Mithal, B. Sc, LLB.

The rapid strides that the country has been taking in the field of politics of late cannot but be a source of satisfaction to every Indian who has the good of his country at heart. What could not have been dreamt of before the devastating war of Europe which has just been brought to so glorious a close by the mighty arm of Great Britian and her Allies nobly assisted by the people of India and of Dominions overseas, has been made possible in the course of a few years Indeed India as has been well remarked ; has been travelling at the pace of centruies and her goal of full responsible Self-Government—the ElDorado, which a few years back appeared only as a distant vision appears to be in sight. Take whatever branch of the country's life there are signs of a general awakening—stimulated and fostered by the rapidly changing conditions and marching forward of ideas of humanity in general and of the nations that took part in the Titanic armageddon in particular. The Indians have been taking a more active part in the topics that effect the well-being of the country, and this awakening has also permeated to he masses. It was this that led such a reactionary statesman as Lord Curzon to declare from his seat in the House of Lords during the Debate on the Government of India Bill, that India of the present day was not the India of his regime and they had therefore to change their methods of Government and administration of that country. Although a great deal will depend upon the rules still to be framed under the New Act, theReforms Act has placed before the Indians a great many opportunities of doing good to their country and on their proper working out will depend in a great measure, our future claim to a further instalment in that direction, the views and

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dogmatic assertions of a section of our Press and countrymen to the contrary notwithstanding. The Reforms may be inadequate or unsatisfactory or they may be substantial steps in the direction of political emancipation, but nobody can gain—say—in fact nobody has as yet gain said—that they must be worked out in order to make them a success or to prove their inadequacy. Thus whatever the view point, all appear to be agreed that strenuous efforts will have to be made for a proper representation of the people in the enlarged councils. However, the criticisms that are being levelled against one individual or the other belonging to this party or that must be sickening to every well-wisher of his country, who recognises in each of those high—souled persons a man who has devoted a life-time in the service of his country and is thus entitled to our highest respect and adoration While appeals are being made on the one hand to close up our ranks, to have no parties and to present a united front to the enemies of Indian Nationalism, on the other hand the gulf is being widened by irresponsible critics by ascribing motives to each and every act of recognised leaders of the other party and by trying to shut out their members from the new councils. How disgraceful indeed the conduct of the people who can hoot out Lord Sinha, Mrs. Besant, Shastri, Banerji or Tilak—and all this in the name of patriotism and love of country. I have, however, digressed.

Then, there is the Hindu-Muslim unity, a fraternization brought about by various causes, notably by the sufferings of our countrymen in Dehli and in the Punjab. Common sorrows join even enemies, and the untold sufferings which our brethren of the Punjab had to undergo under the Martial Law regime in April of the last year have cemented the hearts of the two sister communities. The culminating point was reached at Jallianwala Bagh in Amritsar when the blood of the Hindu joined with the blood of the Muhammadan in the massacre perpetrated

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by General Dyer. In close succession came the Khilafat question which affects the well-being of 7 millions of our Moslem countrymen, and the Hindus headed by Mahatma Gandhi freely joined hands with them in their just demands on the point. But even Hindu—Moslem unity has its limits and under its guise all sorts of impossible demands are being made by one community from the other. While the true view point of Hindu-Muslim unity as laid down by no less a personage than Mahatma Gandhi is participation in the joys and sufferings of each without any spirit of bartering or gain, it is precisely the latter that sways the minds of the majority of the people on both sides. In the name of the Hindu-Muslim unity it is demanded on the one hand that Muslims should give up cow-sacrifice, on the other Hindus are asked to accede to the extension of the pernicious principle of separate communal representation even in the sacred precincts of the goddess of learning. An echo is found thereof in the Council Chamber and it gives occasion to the Hon'ble Mian Mohammad Shafi to jeer at the newly born Hindu-Muslim unity. There is a lurking fear in the mind of many a thoughtful Hindu—it may be entirely unfounded for aught I know but it is still there—that this unity is but a passing phase and they will have to yield yet some other ground as they have been doing so long to the detriment of their own interests to foster and keep it up. Unity is always good and particularly amongst people who have to share common disabilities and common grievances, but it must be a unity on terms of equality and not based on the supposed or real political superiority or importance of the one and the inferiority of the other.

My purpose in writing these lines is, however, a different one. If is to consider how the present political wave has affected the Arya Samaj *qua* Arya Samaj and whether it will be to the ultimate good of the society as

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a whole to completely absorb itself, as it is tending to do, into the political activities of the country and thus merge its identity altogether. In order to correctly appreciate the issues involved in this it is necessary to consider what was the special object of the great founder of the Arya Samaj Maharshi Swami Daya Nand Saraswati in establishing it. There cannot be two answers to this. It was as a religious society that it was founded and it must be as a religious society that it must continue to exist, although it may have social, educational, literary, political and other activities as well. But religion should be its main purpose and it must be in the forefront of its programme. And if it is to fulfil the object, its founder had in view when he laid the foundation of the Society it must not degenerate into another 'Social Service League' or any other League, Congress or Conference, as unfortunately it has been showing signs of doing of late. There will not be found, to my mind, a single individual in the country who will not appreciate the immense service the Samaj has done in the educational and social line in the country and we must all feel proud of it. The members of the Arya Samaj have infact been the foremost in the ranks of social workers and have rendered yeomens' service to their countrymen at the time of famines, floods, earthquakes and other calamities. There is a net work of schools for boys and girls in Northern India maintained by the Arya Samaj, which speaks of the zeal and enthusiasm of its members. In the field of politics some of its very prominent members have taken a leading part, *e.g*, Lala Lajpat Rai and Mahatma Munshi Ram to name only two. It can be said without exaggeration that in every movement that aims at the well-being of the country the members of the Arya Samaj are ever found ready to take their due share. If an inquiry were to be made into the history of the various organisations, institutions, etc., that are so plentiful in Northern India, the U. P. and

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the Panjab. I venture to presume that the hand that guides and controls, and the head that conceived the idea of many of them was the hand and the head of the members of the Arya Samaj. This must all be very flattering to a member of the Arya Samaj and we should all feel proud that the Samaj has been contributing its quota to the national life of the country. But there is a deeper side of the problem. As I have already said, the main purpose of the Samaj has been forgotten in running after things that are comparatively secondary with the result that its religious side has been almost entirely neglected. The Rev. C. F. Andrews "who is," to quote the Modern Review "day after day, increasing his claims to Indias' gratitude by his self-sacrificing and strenuous labours" in the course of his article on Swami Dayanand in the February No. of the *Vedic Magazine*, has some very pertinent remarks to offer on this aspect of the question. Says he :—

"There appears to me to be a danger, in these perilous days of hurry and change on the one hand, and of rapid money-making and worldly success on the other, that the peace and calm and joy which comes from religious meditation may be neglected and lost sight of in the stress of worldly activity. I would be the last to underestimate the need of action. An active life is good for a man and it is only by action that many wrongs can be righted. But side by side with action, I would wish to see a deeper religious spirit of peace and inward joy and meditation and devotion to God. To many this inner life of the soul is far more difficult than the active life of the body. But the great Rishi, Swami Daya Nand Saraswati who founded the Arya Samaj combined both these sides of character in his own person. He spent years in solitary meditation : he spent years in active work for the welfare of mankind. He did not neglect either the one, or the other. And I would earnestly wish that his followers might follow him in this."

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Can we say that we have followed our Master in this? Is it not true that the devotional side of religion has been sadly neglected in the Samaj? A man who now joins it or has sympathy with it, does so not with any expectation of finding food for his spiritual nature but from a desire or the hope that by so doing his active nature will find an ampler scope in the field of education and social and other reform. There may be various causes at work for this sad state of affairs. It may be that a vast majority of us do not care to follow the path chalked out for us by Swami Ji, neglect Swadhyaya and are fearfully unpractical in the practice of our daily duties, etc. But to my mind the main reason is the dearth of men of religious and devotional temperament or the true Sanyasins and Sadgrahisties or Van Prasthis. The number of such people can be counted on one's fingers end; the vast bulk of the members are thus left without a guiding hand. It is the same everywhere. The Mofussil Samajes suffer from the same lack of persons. And if there are any, they are taking themselves in an increasing manner to the political activities of their own locality, District or Province. The Samaj which ought to have claimed their first attention is relegated to the back ground and the time that can be spared out of their busy political or professional life is given to it. The consequence is obvious. There is nobody to look after the affairs of the Samaj and the result is stagnation and decay. Hence the paucity of its members, etc. The problem is indeed a serious one and it behoves all who have the welfare of the Arya Samaj at heart to devise means to improve the situation, otheawise the consequences may be disastrous. The very existence of the Arya Samaj as a society may be threatened or it may only exist as a social institution in the country. Its main purpose would then be gone which to my mind would be nothing short of a calamity. The Vedic Church is a Universal Church and it is for the spread of this Church that the Samaj owes its origin. It is high time, therefore that efforts were put forth to remedy the existing situation, and I hope that the leaders of the Arya Samaj will give a thought to this.

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BOLSHEVISM.

(By Dr. Biswa Nath Mukerjee, L. M. S.)

Vladimier Ilitch Lenin (at first wrongly supposed to be a German Jew) is the man who first shaped the growth of Bolshevism in Russia. He belongs to the Russian Nihilist Party and took a prominent part in the Nihilist Movement of 1905. He is a disciple of Marx. Lenin is a bitter enemy of Capitalism. He came to power in the autumn of 1917 when the extremists overthrew the Provisional Government of Russia. Now he has gathered around him some very able comrades and coadjutors. The most valiant and brave of these men is Duumvier Trotsky, the German Jew, who greatly impressed Count Czernin at Brest-Litovski on account of his uncommon debating power. Next to him is Tchicherin, the Commissary for foreign affairs. Others are Krassin who conducts the negotiations with the Baltic States; and Bravin Voznessensky, the *ex*-Consul, who is entrusted with the serious duty of spreading gospels of Bolshevism in Central Asia.

Lenin started the campaign of Bolshevism with the preconceived idea of a great war that was to be waged between capitalism and labour in all countries of the world. During the earlier days of war when demoralisation and bribery were gradually creeping into the Russian army, he managed to get it under his direct influence and with the help of German gold succeeded in causing a great revolution in Russia. This was sounding the death knell of the despotic rule of the Czar. At this time Lenin professed himself to be a pure socialist and so greatly succeeded in enlisting the inestimable assistance of the Independent Socialists of Germany, who, more or less, still hold sympathetic views towards Bolshevism. But there is little doubt that at the outset of Leninite propaganda the Germans were skillfully deceived by

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the author of Bolshevism. The Germans helped him because he gave himself out as a socialist and because helping him would further the spread of "kultur" by the disintegration of the Russian forces. But the contrary happened, for the first care of Lenin and Trotsky after solidifying their position was to re-introduce discipline in the Russian army and then to establish their complete authority over the country.

Lenin's task was a very up-hill one and besides this, he had to commence it with a precarious beginning. But he so successfully managed to win over to his side the Russian proletariat that all initial difficulties were easily overcome and to-day Lenin's Bolshevism is a standing menace to the rising nations of Europe. Now that his ascendancy has grown quite firm in the indigenous soil of Russia he is turning his eyes beyond the Russian frontiers. Bolshevism has struck a deep and firm root in the congenial soil of the whole of Asiatic Russia We learn it is receiving sympathetic considerations at the hands of the people of Manchuria. It has already got a lasting hold upon Central Asia and has greatly disturbed the Anglo-Islamic relations by sending its secret emissaries to Persia and Afghanistan. It is also trying to enter China and Japan. India has not escaped its cynical eyes In short, it is the doctrine of its author that the future of his social system is not safe until it is universal. Bolshevism must prevail over all the world, not only in the West, but in the unsympathetic East, where the pretensions of manual labour to political supremacy must appear as a rank absurdity.

There is little doubt that Bolshevism will cause a gigantic labour upheaval in the whole world in the near future The labour-strikes that broke out as an epidemic with synchronous rapidity and pace throughout the whole world are one of its sure preludes. For

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amongst the supporters of Bolshevism it has the whole labour organisations of England and the socialistic movement of all Europe, and almost all the Labour members of British Parliament. It may be said Mr. Asquith, the *ex*-Premier and Mr. Lloyd George the present Premier of England also view the movement of the Bolsheviks with great leniency and liberalism. But still there exist two sets of divergent opinions about the Bolshevik propaganda, one condemning and the other supporting it. We give below some specimens of these views :—

Pros.	*Cons.*
1. Bolshevism is a legitimate variant of democracy. Its bed rock is that all economic speculation is a crime, all inheritance a theft. Therefore, all capitalist exploitation and speculation must be stopped.	1. The message of the Bolsheviks is one of irreligion, plunder, and murder, and it has carried a curse to every country which its propagators have been able to bring under their sway.
2. The reign of terror of the Bolsheviks and the frequent massacres, etc. of which we read so much are all manufactured outside Russia. The Soviet Government is like a mother to its subjects—and not like "little father" as the Czar was. It need not be supposed that the arts of civilization are dying out or are dead in present day Russia. Sculpture is encouraged and so is painting—even of the Futurist School! Education is spreading fast amongst labourers.	2. The Bolshevik promises of peace, bread and freedom have not been fulfilled. On the contrary, Russia is exposed to famine, death and civil war, and the industrial, social and political chaos has produced a reign of terror in which appaling inhumanities are practised. Bolshevism, they say, relies on the Magyars, the Chinese and the Communists. "All these forces armed teeth to teeth, are under threat of death, driving father against son and brother against brother.

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The number of working people who attend the universities, has doubled during the last year. The scientific knowledge of their trade is given to them in a great many institutes.

The Russian people in their distress look to the Allied democracies to save them."

It is said the Bolsheviks want to pull down the present fabric of society in the world and raise quite a new one in its place. Many say they are against Parliamentary Government of any shape. They seek to destroy capital. They seek to eradicate the idea of individual possession. They seek to exterminate every form of religious belief. They seek to establish a class Government of particular sections of organised manual labour. They are fatally against self-determination. As we have shown above, these are mere pious personal opinions and the mysteries of Bolshevism are still cautiously kept concealed from the notice of the outer-world. One can easily judge of the force of this argument when prominent men like Mr. Lloyd George and Mr. Winston Churchill hold so widely divergent views on this topic that while one wants to enter into peace terms with the Bolsheviks, the other would like that a war should be declared against them. But whatever, may be the difference of personal opinion, if the propaganda of Bolshevism is really godless and irreligious and has no moral support at its back, if really the Bolsheviks want to do away with capitalism, to aggrandise labour—which is not possible inasmuch as both are interdependent upon each other—its true purpose is sure to fail and it will die a dog's death. We do not think that the Bolshevik system is justified in the presence of such an August industrial body as the International Labour Conference held last year in Washington to liberally consider the grievances of international labour

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and to humanise labour conditions and to establish co-operation and a sort of partnership between capital and labour. Let the Bolsheviks note that nothing is achieved in the heat of passion and anger.

It cannot be denied that the success with which the Bolshevik propaganda is being conducted is nothing short of a marvel. Even the enemies of Bolshevism have to admit that a creed which is nothing more than a repudiation of all principles of civilisation is able to make so potent an appeal to civilised populations all round the world. All factories and shops in Russia have been nationalised to put a stop to over—zealous profiteering The output of all mills and factories is standardised so that economy in production may be the natural result. A particular trade is now conducted in the same place instead of coming from a distance. and thus transport charges are saved. The Government, not the private individual, is the purchaser of the produce of the country. The increase of wages of workmen is simultaneous throughout Russia. All workers are given a fortnight's holiday per year. The House Committee, which is a Government body looks after and regulates dressing, clothing and housing of a private citizen, with the strictest eye upon the fact that an equitable distribution of inadequate stocks may be rendered possible.

We hear that the Bolshevik propaganda is fast spreading in the middle east of Europe and has almost jeopardised the situation in Germany. It has grown so formidable here that the very subversion of the Government is threatened. The German Premier Herr Bauer is of opinion that for this the Independent Socialists, who are notorious for their love of Bolshevism, are wholly to blame. But may we remark here that the objective, it is said, of the Bolsheviks is not Germany, nor Persia, nor fAghanistan, but India? The Suric mission of the Bolshe,

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viks in Afghanistan which will greatly facilitate their entry into Kabul and the establishment of forty schools for agitators at Tashkent, in which they are training emissaries for work in Eastern countries and the presence of their agents in Persia should open the eyes of our people and Government and they should both be on the greatest vigilance to prevent an incursion of the apostles of their detestable creed into India. We know as the Viceroy said the other day in his Council speech the Government of India have made special arrangements to be on their guard against Bolshevism But so far as we can judge this arrangement cannot be anything else than entering into a subsidiary alliance with Nepal in place of Afghanistan, which has broken its pledges or passing or enacting a law like the Rowlatt Act. It is our sure conviction that this will do nothing towards achieving the real object, but will rather be a serious drain upon the purse of India. The true remedy lies in putting the Indian labour question on a sounder basis, so that she may not fall a victim to the labour crisis into which the European countries have already fallen. But the condition of labour cannot be improved in India so long as the masses are not educated properly and on national lines. And such education is not possible till India gets Self-Government andcomes in a line with the rest of the British Empire. This again involves the question of Indian Musalmans. The Pan Islamic movement is already on foot in Persia. Afghanistan, Arabia and Turkestan and there is every fear that if Turkey is disappointed by the Peace treaty of the Allies and other European Powers she may join hands with the advocates of Pan-Islamic movement and greatly strengthen the hands of the Bolsheviks. So in an early and reasonable settlement with Turkey lies one of the surest means of stemming back the tide of Bolshevism from India.

It is said that the spread of the Bolshevik contagion in Russia & the Middle East has given rise to problems which

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seem likely to tax the statesmanship of Europe to the utmost. But what are these problems? If you open your eyes and see, you will find that their solution depends upon four words "protection of the poor." If you carefully read the history of Europe, you will see that it is a history of oppression inflicted upon the poorer people of Europe by their richer brothers. First of all it was a war against thrones and aristocracies. Then it was a war against the wealthy middle classes. And just now it is a war between democracy and militarism. What is the quarrel between capitalism and labour? It is nothing more than a dispute between those who are born with a silver spoon in their mouth and roll in luxury and wealth and those who are born in proletarian families and have to struggle hard with adversity for their very bread and butter. So the Bolshevik contagion cannot be a riddle to Europe or for the matter of that to any other country, if the problem of the poor could be rightly solved. But its solution is parallel to the possibility of a league of black and white nations, to the sucess and stability of the Hague Peace Conferences, to the permanent reduction of armaments and death of militarism and so the eternal establishment of peace. As no permanent peace is possible since the strong will always oppress the weak, the horrible scenes of "Jackobinism," "Kulturism" and "Bolshevism", which are but one thing with different names will be seen on the stage of the theatre of this world from time to time to impress the mind of the Universe with the fact that the days of tyrant are going away to be replaced by those of the opperessed and the weak.

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SAVITRI—A DRAMATICAL POEM IN 5 ACTS.

AFTER A TALE IN THE MAHABHARATA.

(*BY MISS ALBERS.*)

Personae dramatis.

Asvapati—King of Ujjain.
His wife.
Savitri—Their daughter.
The Hermit,—King Dyumatsena.
His wife.
Satyaban—Their son.
Yama, King of Death.
His Messengers.
Ladies in waiting to Savitri.
Messengers to King Dyumatsena.

ACT I.

Scene,—A palace garden. Savitri sits on a bench near a fountain, fondling a young fawn. A peacock stands upon a balustrade.

Savitri's ladies are with her, some sitting, some walking near flowering bushes. One hands her a flower.

SAVITRI.

Thanks, sister, oh the tender sylvan beauty
That lingers in the rose's fragrant heart
Methinks I hear its very petals whisper
Ah flowers are the messengers that stand.
With fairy greetings between earth and heaven.

A LADY.

Behold in grateful bloom this jasmine bush.
Its blossoms strive in eager, fond profusion
To ope their virgin petals to the light
It is just a year this month since it was planted
So lovingly by our Savitri's hand.
(They throw some petals on the basin of the fountain.)

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ANOTHER LADY.

I wonder sometimes if the flow'rs know longing
These petals fl at so gaily and it seems.
There's love between the roses and the fountain.

SAVITRI.

And why should it but seem so timid heart?
Knowst thou not that one ray pervades all nature,
One Force called all things to existence's light?
That Force is Love. Behold those petals throbbing
Upon these ripples neath the sun's fond ray
Thus are we all but flowers in the garden.
Of one great God, one all prevading Love.

ANOTHER LADY.

't is heaven where our sweet Savitri lingers
One never tires to hear her silver voice.

ANOTHER LADY.

Savitri is the joy of all who know her
A Devi, earth's and heaven's pure delight

(Enter King Asvapati and his wife. They are in animated conversation. Savitri and her ladies do not as yet see them.)

ASVAPATI.

Yes thou art right, the duties of a father
Are making their demands, I must obey.
Ah it is hard to make this great surrender
But it were selfish further to delay.
Oh daughter Mine, my sweet child, my Savitri.
How fondly round my heart thy life is twined
Thy gentle footfall is my inspiration
Thy presence is thy father's very life.

(They step forward and the ladies notice them. They rise and make obeisance.)

ASVAPATI.

Come to my heart, my child, thy very presence
Brings peace and joy. Mid all the weary toil
That is a Monarch's lot, I have a beacon,
A guiding star, that shows me heav'n itself.

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SAVITRI.

Thou art too fond of me, my noble father
Yet in thy heart there still must be a pang.
I know not *all* a blessing was my advent.
Still are my parents praying for a son.

ASVAPATI (Laughs).

Now, whence that thoughtful mood, my little maiden,
Who gave this new idea to my girl?
No, no, my child; no son, however noble,
Could take thy place, my daughter, in my heart.
Thy laugh is sweeter than the Ganga's ripples,
Thy childhood was to me a summer dream,
And now I see my child a blooming maiden.

QUEEN.

Yes, daughter, thou art growing; life's first spring
Is giving way unto the riper season.
Therefore thy parents are in deep concern,
't is duty now to see our daughter married.
Full many a Prince is asking for thy hand,
But here we have to face our difficulty.
None seem our daughter's youthful mind to suit
And yet we would not ask thee to obey us
Against thy own true heart. Our only child
Shall make her choice, that has been our decision.
And now thy sire will tell thee of our plan.

ASVAPATI (Fondling Savitri.)

Child of my heart, my daughter heaven given
Boon of the gods, the Poojah's holy prize
My heart both laughs and weeps at this fond moment
My house was childless, and the empty halls.
Seemed all so lonely and so desolated as the revolving
seasons came and went.
Then we performed the sacrifice Putreshti.
And lo the gods replied and in due time.
A child was given us, a golden daughter.
Then seemed no more deserted palace halls.
But rang the walls with childhood's merry laughter.
And so the days passed like a golden dream

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Until the bud became a half blown blossom
And know we well that life seeks love when spring
Sends forth its rapture to all slumb' ring nature.
Therefore to do thee justice, my fair child
Thou shalt go forth and seek thy soul's companion.
For youth will find its own, where middle age
Will often err and stunt young life's fair blossom.
Then go thou on a pilgrimage, my child.
Accompanied by all thy trusted ladies.
We know thy noble mind; no worthless man
Will find the favour of our pure Savitri
Therefore we will accept him whom thou choose
And lay our daughter's hand in his in marriage.

SAVITRI.

Thank thee, my father, for thy confidence
And thee, my mother, for thy fond concern
I know your tender hearts beat all for me
I gladly go, for I owe you obedience
And pray the gods will lead me unto him.
Who in past lives before has been my consort,
And grant he know me, as I shall know him.

ASVAPATI (To Ladies).

Let me acquaint you, ladies, with our plan
The princess goes to-morrow on a journey
Accompanied by you, her ladies all.

(To an elderly lady.)

And into thy safe hands I place my treasure
Then guard and guide her well, see that no harm
Will come to her, while absent from her parents
Take Counsel with her, yet leave her her choice
For know, the Princess seeks her life's companion
Advise, but take not from her free will

LADY.

I promise, oh great King to do my duty.

ASVAPATI.

Then get all ready now, that with the dawn
All rise and go light hearted on their mission

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SAVITRI.

Give us thy blessing as we wander forth,
The blessing of the King and of the parent.

ASVAPATI.

I bless thee thousand times my dearest child.
Thee and thy ladies, whom thou love as sisters.
And go all cheerfully upon the way
I know the gods will grant their full protection.
And when the quest is ended then return
Thrice welcome back to the paternal homestead.
(The ladies make their bow, King and Queen depart.)

—o—

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THE DOCTRINE OF RASA.

(*By Pr. K. Rama Pishorati, M. A.*)

II.

Thus then we have considered in detail the nature and production of Rasa, how its manifestation has been brought about by the harmonious combination of the विभावादि ॥ Apparently the inferential view of Mahima has a greater amount of psychological truth ; but we have seen how he too has to beat about the bush when he is asked why there is pleasure only in poetic inference. This question does not find a place in Gupta's view : but all the same, it has not that psychological truth on which Mahima takes his stand In all then the theory of Abhinava Gupta is to be accepted, idealistic and transcendental as it is.

Before we proceed further, it is as well to point out the distinction between रस and स्थायि. Some maintain both are one and the same. But it is not so. Both Shakespeare and Richardson have indulged in the delineation of the 'terrible' But the former leaves upon the mind a pleasing effect and the latter strikes terror into our hearts. In Richardson we have the permanent emotion as such. It does not fructify into Rasa. In other words we have here only the 'Bhava.' But in Shakespeare this has bloomed itself and hence we have Rasa. This is the distinction between. रस and भाव

Understanding Rasa, then in the sense in which Gupta takes it, it becomes a matter of some interest to make an inquiry as to the justification of the classification of the Rasa into eight or nine varieties. The theory of Rasa makes it out to be something akin to idealised pleasure, which knows no difference. Such being Rasa, how can it be differentiated. Strictly, it does not admit of this classification, but all the same the Indian rhetoricians have classified it. We find Aristotle too had an inkling of this division, for he says

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that each kind of poetry has its own distinctive pleasure. Now we shall examine the rationale of this division.

All rhetoricians, and among them prominently Aristotle, maintain that emotions kindle kindred emotions in the audience. The subjective impression of this emotion has in it an enduring and universal element and on this is based the unity and oneness of Rasa. But the differentiation is based on the emotions which are different in different cases. In other words, the classification can be justified and is reasonable provided it is assumed to be based on the causes that bring about the manifestation of Rasa.

Before closing this topic it is better to note the contradiction that is apparently felt in the case of emotions such as pity and fear. All rhetorician maintain that here too we have pleasure and only pleasure. But apparently the experience is otherwise. The stolen Sita, the refused and disappointed Sakuntala, the raving Damayanti, these bring tears into one's eye. How can this, one may ask, have at the same time an element ot pleasure—not only an ordinary one but one that is higher and nobler ?

Rhetoricians have endeavoured to answer this question. That there is pleasure is evidenced by our eager desire to see the same scene once more. It is a common thing in theatres to hear 'once more' 'once more.' There will be but few who have not conned over the fate of Hamlet or Sakuntala more than once. Thus, then, we cry and yet are glad. But let the same tragedy be enacted in actual life and the element of pleasure is completely absent. We have only pain and sorrow. How then is this to be explained and the difficulty removed ?

The Indian rhetoricians, as also Aristotle, have given an answer to this, The emotions of pity and fear excite only to allay. It is something like homeopathic treatment, curing emotion by means of emotions similar in kind

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but not identical. Poetic fear differs from ordinary fear though they have so much in common. There is in both 'the same thrill of expectancy, the shudder of horror, the vague foreboding, the tension of the mind, and the agonised anxiety.' But in the latter case it springs from our sympathy with the sufferer and the possibility of a like fate for us. There is ever 'the doubtful doom of mankind.' All the pain, disquiet and unrest attendant upon real life rise from the element of self. But all these vapour away when the egoism is removed when it divests itself of its purely selfish and material elements. Then it becomes part of a new order of things and is universalised. And at this stage, the emotion resolves itself into a pleasurable calm, or as the Alankarikas would have it, Rasa.

Here it is relevent to examine how far form is a necessary element of a poem. It is a question that has been marked about in all literary circles at all times. The Indian rhetoricians have arraigned themselves on the side of those who do not consider form as indispensible to a poem. Aristotle 'the master of those who know' is indifferent to manner, though some passages of his incline him to the Indian view. The modern critics too write to the same effect. Sydney says 'Metre is only an ornament and not a cause of poetry, Cervantes says 'An Epic may as will be written in prose' and Bana has shown how a Kavya can be written in prose. Shalley maintains that 'metre is only a convenient and popular practice of poets, and not an essential element of a poem. Lastly we have Wordsworth, the stoutest champion of the same view. Against this powerful array of poets and crtrics may be placed the opinion of the Restoration poets and their immediate followers, besides the practice of all poets, ancient and modern. From this we may draw only one conclusion that poetry does not lie in mere expression alone—the view of the moderate school. Practice

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always supported metre but reason and opinion were against it.

Why poets went in for metre is a matter for consideration. Perhaps because artistic expression compelled them to adopt it. Metrical form had ever its licenses and charms. Its license enabled the poets to give a freer play to their imagination but did not 'circumscribe' it Perhaps it was adopted because of its music Lastly, also, the metre had the peculiar quality of catching and compelling attention. Or perhaps all these might have combined and conspired together to popularise the practice. In conclusion we may at the most assign the function of body to metre, of which Rasa is the soul and life, and it would, like our physical bodies rot away in this soul to wanting. Of course some do grudge to give even this function to metre.

The next question that we have now to consider is this: How is the poet to convey this Rasa? Shall he express it in so many words? He cannot because the nature of Rasa does not admit of such direct expression. All the fine and delicate shades of emotion and feeling are beyond even the subtle power of language. And he should not, for if plainly expressed, it would appear 'vulgar' which is inconsistent with the Rasa, as we have understood it.

This difficulty did not occur to the western critics and poets. But it was felt by the Indian rhetoricians and they have attempted an answer. As a result of this they have bee forced to add a new power to words, called the suggestive power.

Philosophers, grammarians and rhetoricians, all of them are at one in assigning to words more their one power Some assign two, some three, and some four. One set of logicians assigns only one power to words yet all the same assign the others to the meaning. We shall for the present be satisfied with examining the view ofthe

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rhetoricians—and this is the same as that of the grammarians,—according to whom word, prossess three powers, namely, *Denotation*, *Indicition* and *Suggestion*. The nature of these shall be made clear in connection with an example.

To take the stock exemple गंगायां घोषः; from the point of view of strict denotation it means, a hut on the Ganges—indeed an impossibility. This cannot be the idea of the speaker. We stretch the meaning of word गंगा to गंगातीरः with them, why did he not use this latter and save the confusion and doubt.

The answer is that the speaker wants to convey, the ideas of purity, coolness, etc. This variety of meanings with their 'delicate shadings into' cannot be adequatey given expression to. But as it stands, it conveys these ideas.

How is this to be accounted for? Our rhetoricians assume and assign to words a new power Vrtti which they term the suggestive power. This they hold responsible for all the variety of meanings, over and above this denotative and indicative power of words. The rationale of this वृत्ति is based on the existence of cretain ideas which cannot in the usual course of things be accounted for.

This is suggestive power in a nut-shell. Various and varied have indeed been its elaborations and developments, so much so that every strictly poetical work *has* been made to yield some suggestion or other. This वृत्ति is the food, so to speak on which the Alankarikas live. And if this shell were ever to burst, the splendid structure of the Alankarikas would be shattered to peices. This व्यञ्जनावृत्ति is the concrete basis on which the whole theory and practice of Indian literary appreciation rests.

It is through this that Rasa manifests itself. The poet must not describe Rasa. The mere mention of a word, for instance, Srngara does not produce the erotic sentiment.

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The more the poet leaves for fancy and imagination, the more truly is his work a kavya.* Of course if Valmiki had, in his first sloka, only directly expressed his sorrow, it would not have elicited so much praise from the critics, as it does now. In conclusion we may say that Rasa should always only be suggested and it invariably depends on this. This fact sufficiently emphasises the importance of व्यञ्जनावृत्ति in the science of literary criticism.

The character and nature of this power of words has been splendidly worked out by the literary coterie of India from times immemorial. Every rhetorician has something or other to say about it, else that the works of our literature now extant are mostly the choicest pearls set in pure gold. (Can this also account for the paucity of works from our master poets? I leave the answer to the critics.)

This is a test that can with good results be applied to the occidental works also. A careful applicatian of this method to test the intrinsic merit of a poem will be very beneficial, the more so since hack writers are multiplying, who are doing positive injury to true literature, not only this, even the great poets, even a Shakespeare or a Goethe can only appear better for this test. The more crucial and searching the examination, the greater the glory of the examinee. And such as these can only always gain. One thing we can definitely say. If Shakespeare, or Milton, or Wordsworth were ever to be studied in the light of this doctrine of Rasa, they will surely yield But it was reserved for 'the critic of critics' the great Anandavardhana, the Brnold of Indian criticism, & his famous follower Abhinava Gupta, to work it out with an accuracy scientific in its nature and logical in its reasoning. They have by their combined labours definitely established the theory and pratice of the power of words. The greatness of their

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*(Cp. Coleridge: Poetry gives greater pleasure when it is only vaguely understood.)

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monumental works, the ध्वन्या श्लोक and श्रेचन its commentary, and the great hold they have on the literary world is sufficiently attested to by the futility of the incessantly vigorous—and often but just—attacks against them by the no less brilliant Mahima Bhatta.

And, if we may carry the figure further ahead, these are the acknowledged legislators of the Indian literary world, why these are even the highest executive authority. The pundit world has only too willingly sanctioned for them the theory of the divine right of kings. 'The King can do no wrong' and 'Abhinava Gupta can speak no wrong.'

In conclusion, we may remark, that it is this Rasa, the Rasa due to suggestion, that is the sheet-anchor of Indian criticism. Of course its scope and limits have been widely extended—even distended—to cover all possible sub-divisions and subtle modifications that the human mind is ever capable of manifesting in its literary productions.

Even the productions of the 'peerless' poets of India have been put to this searching 'search-light' and crucially tested! and, of course, they have come out the more glorious. Mere versifiers, 'the manufacturers of poetry,' as Macaulay terms them, have no chance. Their doom have long before been pronounced. They were ignored and forgotten, as they deserved.

This test has a most salutary influence in the literary life of India In some cases, perhaps, it was not an unmixed good; for in India too many a 'marvellous boy' might have 'perished in his pride' But it has done more good. It nipped the hack writers in their very bud. And it is because a pleasure, we cannot now enjoy. We shall then recognise and only then that the same mysterious hand is working in Shakespeare and Kalidasa, in Milton and Bhavabhuti, Wordsworth and Bana. Such a study will once and for all establish the great principle now tentatively held up. Great minds run in the same groove,' in all times and in all countries.

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MANORMA

or

The new Woman Redeemed

A SERIAL STORY BY "KAUSHALA"

(Special for the *Vedic Magazine*.)

CHAPTER I.

The Trap Laid.

Un sot savant est sot ignorant (French.)

A learned fool is a greater fool than an ignorant fool.

In a house in a bye-lane in the Anarkali Bazar, two friends are seated in the drawing room. The drawing room, though scrupulously neat and clean, is free from all vestiges of luxurious, decoration or extravagant and costly upholstering. The walls are wainscotted with shelfs containing books on history, philosophy and comparative religion. Two almirahs contain only classical Sanskrit works. Oil paintings of Swami Dayanand, Mahatama Gandhi, Mr. Gokhale etc., are conspicuously hung up above the chimney piece and Veda Mantras encased in nice frames embellish one of the walls. Severe simplicity combined with harmonious grouping and symmetrical arrangement reigns supreme in the room. There is a table in the centre and five or six cane bottomed chairs. One or two rocking chairs and two or three easy chairs complete the furniture.

Vishnu Dyal, the owner of the house, is seated in a low chair facing his friend, guide and philosopher, Hari Deva. Vishnu Dyal is a handsome youngment of 27 years, His hair is curly and he wears it cropped short. His complexion is olive and the cheeks are ruddy. The nose is acquiline and the chin bespeaks firmness and steadiness,

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The eyes are bright but they have a langour in them and a far away expression which is indicative of mysticism and cryptic depths. The forehead is broad and the head is large and massive. He gives one the impression of being an intellectual man. A smile plays about his lips. The smile is not altogether radiant. It is characterised by subdued sweetness, toned down hilarity and restrained joyousness. The young man appears to be, from his looks, a person who is cheerful but not mercurial, one that can appreciate humour but is not vulgarly and uproriously hilarious. His looks further reveal native kindness of disposition and a *naivette* which is hard to denominate. He is dressed in a linen shirt and *swadeshi dhoti*. Part of the *dhoti* is carelessly thrown across the shoulders and the uppermost button of the shirt is unclosed. The black streaks on the white cheeks show that Vishnu Dyal is rather careless in the matter of toilette.

His friend Hari Deva is a middle aged man on the shady side of forty. He has got a swarthy complexion, a flat and stubby nose and a crop of thick hair. He is rather shabbily dressed. He wears trousers of Ludhiana cloth which do not seem to have got into the washerman's tub for a pretty long time, a frock of homespun cloth cut of one piece and held together near the neck by means of cords, a coat reaching upto the knees without any collar with country made buttons two of which are missing. A coarse handkerchief bulges out of the coat pocket because it is too big for the pocket. Somewhere in the folds of the handkerchief is a watch to which no chain is attached and which Hari Deva takes out every ten minutes. His forehead, however, is very broad and he has the look of a scholar and thinker. His face shines with the light of erudition & his eyes disclose a fund of merriment & are generally dancing with glee. He wears the aspect of pugnacity and vigilance and is always on the search for fallacies which he

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is ever ready to tear to pieces. His incisive logic and pulverising satire have made him a *bete noire* in his circle. Woe betide the man who challenges a statement made by Hari Deva. The ill-starred wretch finds himself inundated with a stream of red-hot arguments extracted fresh from the factory which manufactures them to order and invain looks for a loophole of escape. Hari Deva not only employes arguments in defence of his position, he carries war into the camp of the enemy, pillories his victim, exposes his ignorance and makes him look very very small. At the time of the discussion he is agitated and perturbed like the wolf about to pounce up on his prey. He is constantly fidgetting, moving his arms, clenching his fists and violently gesticulating. He is, however, a profound student of human nature, has the sweetest nature on earth and is universally beloved by all who know him intimately and who rate his thunders without lightening and barks without bite at their proper worth.

He is good as gold, a loyal friend, a faithful husband and a loving father. Just now the friends are engaged in an animated conversation on the philosophy of marriage.

"But have you ever framed a mental picture of your future wife?" said Hari Deva with considerable emphasis on the last word.

"I do sometimes engage in that pastime":—gently responded Vishnu Dayal.

"Come on, tell me your conception of an ideal wife."

"I should like to marry a girl beautiful in appearance, perfect in manners, having literary taste, devoted to household pursuits, religious and of simple habits. She must, above all, be a staunch Arya Smajist and an out and out nationalist."

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"Such a paragon will take centuries to be moulded in nature's laboratory and you will have to wait till eternity before you obtain her hand."

"My dear Hari. The subject is so solemn and yet you speak in a bantering mood. Cannot you be serious for once?"

"You are so unsophosticated and your simplicity is so provoking that I cannot help employing the weapon of irony. I do not see how else to bring you to your senses. My good fellow! How according to modern exceptions can a woman with "perfect" manners touch household "work"? A "household" drudge cannot expend hours upon "doing her hair" and applying complexion creams to her face and therefore, her hands lose their softness and whiteness and become rather brown. Modern manners and "household" work do not go together.

"The Vedas declare that household work is a *yajna* for women, and a woman who does not apply herself to house hold work is not fit to be a wife and mother.

"Yes' the Vedas declare that. But "modern man" conjures up before his mind's eye pictures of charming women who are as fully removed from the women of the Vedic commonwealth as the Americans are from the Chinese."

"But I am not a "modern" man."

"Excuse me, you are. You have fed your mind and imagination upon English novels and the works of writers like H. G. Wells, Bernard Shaw and others of that type."

"Quite true. But I am an Arya Samajist withal. I have faith in Swami Daya Nand, the Vedas and the Shastras."

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"You are a self-deluded man. Your faith in ancient culture is only skin-deep. Yours is a mind steeped in Western culture but injected with the spirit of Daya Nand. You have persuaded yourself to believe that your faith in Swami Daya Nand is strong enough to overpower and overbear the results of your outlandish training : of your residence at Oxford and on the continent. But you are mis taken. The leaven is not strong enough. It has not penetrated all the fibres of your intellecual and emotional make up. You think Bernard Shaw's thoughts in the language and phraseology of Daya Nand. The voice is the voice of Daya Nand but the hand is the hand of some western thinker The spirit is western, though the vesture is eastern."

"You are brutal in treading upon tender corns. But may I enquire what bearing has this long-winded irrelevent rhapsody upon the question of my marriage?"

"It has a direct bearing upon it that he who runs may read. In choosing a wife you will, like a typical western, be guided by externalities with this difference that you will invest the externalities with a meaning in accord with your professed beliefs and read into the bearing and deportment of a clever and frivolous woman with a pretty face all the desirable witely qualifications which the sages of India have commended and it is easy enough to entrap you. You are the prize of the matrimonial market. You are all alone in the world with an income of 30,000 Rs. a year. You are a handsome youth, an Oxford M A., and a fine specimen of muscular strength. What is more, your father and mother are both dead and you have no sisters and brothers. Your wife will, therefore, rule all alone with at having her supremacy challenged either by a mother-in-law or by a sister-in-law. My good chap! Traps without number will be laid to ensnare you."

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"You are a cynicand a pessimist. You dissect human motives mercilessly with persistent and insistent malice."

"Who can deny that pessimism is the truer philosophy of life not in the sense that it supplies main springs of action but because it takes more stock of the actualities of life and is more in consonance with stern realities and stubborn facts? You are a learned booby, my dear good fellow."

"And you an intellectual snob, old boy.

"But I forget to tell you one thing. You remember that fellow Dev Datta, the brilliant Brahmo youngman of engaging and ingratiating manners, who speaks English so fluently and with such faultless accent. We were together at Oxford. He has invited you and me to dinner this evening. His mother and his young accomplished sister Manorma, who has just passed the Matriculation Examination of the Panjab University from the Sacred Heart School, will be there too. Other Brahmo ladies and gentlemen of Lahore have also been invited. Do accompany me, dearest brother. You will have a capital opportunity of studying the social life of anglicised Lahore and you will find enough material for writing a volume full of cynical re-marks."

"Is not Manorma the centre of attraction? I have heard a lot about her transcendental charms. She is a queen of beauty at Lahore."

"Don't be silly! I am going because it is churlish to refuse an invitation extended to one by one's late class fellow in a spirit of *bonhomie*."

"You are—incorrigible. That tongue of yours is always wagging and wagging and discharging shafts. Thank God, you have not attributed any sinister motives to my friend."

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"I am not an idiot to repeat the trite and the common place with an air of profundity. Dev Datta cannot but regard with anticipatory delight the prospect of seeing his sister as the reigning mistress of this house".

"I was a fool to afford you an occasion for indulgence in ill-timed irony. But say that you will come."

"I will if you are so anxious to have my company."

"It is settled then. Come here at 6-30 R. M. and we shall motor to Parakash Villa Hobhouse Road.

The friends thus bade each other Namaste and parted.

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THE VEDAS AND MODERN PROBLEMS

By Nigamananda.

(I)

The Vedic Conception of Patriotism and Service of the Motherland. An exposition of a Vedic text

and the translation.

In the Athrava Veda VII, 6, 2,) occurs the following text :—

महीमूषु मातरं सुव्रतानाममृतस्य पत्नीमवसे हवामहे ।
तुविक्षत्रा मजरन्तिमुरुचीं सुशर्माणं मदितिं सुप्रणीतिम् ॥

Here is a literal translation of the mantra :—

(हवामहे) We invoke **(अवसे)** for our protection **(मातरम्)** the Mother Land (which is) **(महीम)** worthy of all reverence (and which by our efforts shall be made and maintained) a **(अदितिम्)** free land, (inhabited by a nation) that is noted for **(तुविक्षत्रां)** bravery and chivalry **(अजरन्तीं)** that ages not and is ever young, **(मुरुचीं)** is constantly expanding, **(सुशर्म्मणाम्)** is happy and contented **(सुप्रणीतिम)** has an excellent policy. (For the attainment of these ends) the Motherland (accepts the service) of such of her sons only who **(सुव्रतानाम)** have righteous resolves and vows and **(अमृतस्य)** who have Truth as their watchward.

Patriots to be guidedby truth and to have righteous aims.

The first qualification of the patriot, according to the Vedas, is that he should be guided by truth, his words must be bonds, his policy righteous, and that no tergiversation or chicanery must be mixed up with his political creed, no mental reservations should form his stock in trade and he should seek no refuge behind " terminological inexactitudes " and elastic and dubious statements which may be made to yield contradictory interpretations according to the need of the hour and the

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exigencies of the time. The Motherland does not bless or consecrate such service. Unless a section of humanity is absolutely dehumanised, it never glories in the vices and gloxing sophistries and temporising policy of its accredited leaders. Clive laid the foundations of the British Empire and yet no memorial has been built to perpetuate his memory and every true Britisher hangs down his head in shame when his forgery is mentioned. The violation of the neutrality of Belgium instead of strengthening, weakened the pride of Germans in their Fatherland.

It is wrong to say that falsehood must be met by falsehood. If this principle is made a universal rule of conduct, its inherent absurdity will become apparent. Artful liars tell probable lies. A lie succeeds even for a time in the name and under the cover of truth If it be accepted as an approved rule of action that falsehood should be met with falsehood, our faslehoods would fail to give a false impression and to deceive. Thus expediency itself would commend the claims of truth.

A lie in order to do its satanic work even temporarily must be a verisimilitude. Thus chicanery like all other vices is suicidal. Constant repetition of deceitful conduct undermins confidence and deception becomes an impossibility or, in other words, it annihilates itself. There is a political party in our country whose leader openly preaches the gospel of शठं प्रतिशाठ्यम्. The only result of the preaching and practising of that gospel is that even when that leader is sincere in his professions and advocacy, people have a lurking suspicion in their minds that he may be playing a part.

Moreover when concious deception becomes a part of one's creed, it knows no limits and all scrúples with regard to employing it in the case of compatriots die out

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gradually. Again the leader who is foremost in regarding illegitimate conduct legitimate ultimately becomes a prey to the very toils he weaves for others and himself ceases to inspire confidence and trust; in other words forfeits his leadership. It is for this reason that the holy Motherland rejects with scorn and disdain the ministrations of those who do not attune their souls to Truth and donot take the vow of absolute integrity in word, thought and deed.

Bravery, chivalry and strength.

Again the word of God tells us that we cannot obtain freedom for our country or having obtained it retain it unless we are possessed of strength. Freedom is for the strong; for the weak cannot guard it. Freedom is a birthright no doubt, but birth rights become forfeit if one cannot retain them and utilise them for his own good and the good of humanity. By strength is meant strength of will, strength of character strength of resources, strength of mind, strength of soul and strength of body. No man is strong, except he be possessed of the calm majesty of supreme self-restraint. The greatest conqurer is he who has attained self-conquest and has triumphed over concupiscience. A patriot, therefore, must be a strong man with an iron will which reduces all impediments and rises superior to all temptations. How many glorious causes have been wrecked merely because those who were enrolled as their sponsors lacked this virtue of virtues. The Irish nationalists were never in a stronger position than they were at the time when Parnell's mighty fall put back the hand of the clock and reduced a great party to impotence—a prey to internecine warfare and mutual recriminations and bickerings. It is a crime of the deepest dye to enter public life unless one has steeled and fortified the spirit against all allurements of the flesh. What is needed is the tempering of the public life of

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our times with a leaven of asceticism. It is because the statesmen of the world follow the easy path of dalliance that the weaker go to the wall and the devil takes possession of both the hindmost and the frontmost. How many causes in the history of human progress have been lost because the guides themselves lost their way on account of lack of steadfastness of vision and singleness of aim which spring from the habit of self-discipline.

Perpetual youthfulness.

A nation that would seek a secure place in the fane of liberty and worship there unhindered must be possessed of boundless vitality and exuberant youthfulness. A living organism has the power of adjusting itself to changing environments. Stagnation is death. Wise, ordered, timely and purposeful change is involved in all progress. A progressive nation casts off all institutions that are *effete* and have outgrown their usefulness even as a serpent shuffles off the coil that is useless and the peacock casts off its worn out ornamentation. Indians who would stick to early marriage, caste and social exclusiveness even in this twentieth century would make of India a dead nation. Our ancestors were adepts in the art of adaptation and it is for this reason that our nation, though the oldest in the world, has not only defied extinction but still refuses to age. In ancient times there was no caste and no exclusiveness. The Aryas hobnobbed among themselves and with the foreigners because they could hold their own against the mightiest nations upon earth. When the aggressive Muslim hordes invaded India full of proselytising fire and intoxicated with victory, the Indian leaders erected the barriers of caste and social exclusiveness and thus saved the social system of the conquered from being overborne by that of the conquerors who called the sword to their aid. Persecution is best borne by the proud and the unyielding. The leaders of India in the mediæval

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ages strengthened racial pride in the Indian nation, taught it to exult in its superiority and thus despise its rulers. No propaganda can succeed where there is military despotism supported by a fanatical theocracy. Our leaders, therefore, suspended all propaganda work and saved the race and racial culture by means of social barricades. When long residence and a life of luxurious ease had their enervating effect upon the conquerers of Ind, when Samson was stripped of his hair and became vulnerable, Nanak, Kabir, Chaitanya, Nam Deva and others advocated relaxation of the barriers and an intellectual conquest of the Muslims was commenced which culminated in the formal acceptance of our religion and culture by Dara Shakoh and the springing up of sects like the Sufis who adopted the spirit of Vedic culture and invested it with Islamic forms.

Again in the present age when religious persecution is unthinkable and no culture can survive unless and until it can hold its own in the open field against actual and contingent competitors, the Hindus have got a new Saviour and Redeemer in Bhagwan Dayanand who has laid the foundations of what has been called "Aggressive Hinduism." Now social exclusiveness must be discarded and intellectual battles on behalf of our ancientmost culture fought in the Debating Halls of Oxford, Cambridge, Berlin and Harvard. What is needed is the interpenetration of the form of modern thoughts and philosophy with the spirit of oriental learning. This is the Age of Renaissance. The time when we had to run for our lives is gone. In this age of security and freedom, we must invite rather than shun intercourse with other nations, for in a free competition we are sure of success. Let us, then, discard all institutions like caste and adapt ourselves to the new conditions. Surely our adaptability which has saved us through many a

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crisis and intellectual upheaval will not fail us now. We have vitality enough to save our nation and humanity. Let us, in the words of the Veda, not age.

Expansion essential to continuity of national existence.

Expansion is the symptom of growing life just as surely as contraction is the symptom of progressive decay and degeneracy and approaching death. It is the duty of those whose lives are consecrated to the service of a country to see that the nation expands, marches forward and leaves the impress of its vital culture on various peoples and the trails of its glory in various lands.

National expansion is fourfold. Some nations expand through their Brahmins and become the teachers of humanity. This is the role that India of the past has consistently played in history. Indian culture shaped the religion and ceremonialism of the Druids, it inspired the Mysteries of Eleusius, the Logic of Aristotle, the Philosophy of Plato and the Metaphysics of Pythagorus, it served as a beacon light to Appolonious of Tyna, to Hippocratus and Galen. It taught Mathematics and Medicine to Europe, it civilized the uncultured Muslim and the untutored Tartar and even at the present day its ancient philosophy has inspired Scopenhaur, Bergson, Eucken and Emerson.

This is the best way in which a nation can expand. For such expansion is for the benefit of those who come within the orbit of the expanding nation's influence and inspires reverence, veneration and love for it. The country that supplies leaders of thought easily becomes a place of pilgrimage for humanity.

Another mode of national expansion is world conquest by physical force This was the method of expansion followed by ancient Rome and Modern Germany. It

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is a very perilous method, for the nation whose heroes go forth to enslave humanity earns the fear of others. It establishes a reign of terror, secures submission to the behests of its military rulers at the point of the bayonet and is ultimately enslaved by the Junkers who gained glory for it.

Further, this lust for conquest invariably ends in an Armageddon of Nations resulting in the downfall of the dictating nation.

The third mode of expansion is by means of trade. This mode of expantion impoverishes other nations, earns for the expanding nation the maledictions of those whose trade is ruined and not unoften leads to wars. Its most tragic result, however, is dumping and overproduction and consequent plutocracy. The nation finds itself helpless under the dictatorship of capitalists whose rule commercialises intellectual progress and morality, vulgarises tastes, reduces the poor to grinding poverty and ultimately leads to the subjection of the proletariat to the Bourgeosie.

Another result is national decay brought about by squalid ease, luxurious indulgence and insanitary gourmandising.

The worst mode of national expansion is by means off menial service. This mode of expansion makes humanity despise the expanding nation and ultimately the latter itself loses all self-respect and conceives a hearty contempt for itself. This is how modern India is expected by the white capitalists to expand. The white world looks up to India not for the supply of intellectual guides, generals or capitilists but for furnishing coolies and indentured labourers in order to enable the foreign exploiter to make his millions.

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What a fall? The mission of India is the mission of a Brahmin. This is the one lesson that Indian history teaches. Let not mother India forget the message of her past. She is still destined by Providence to rescue the modern world steeped in materialism from the yawning chasms of soul—scorching scepticism, atrophying atheism and maladroit Mammon-worship. Only let not her patriotic sons listen to the siren songs of sense-indulgence but serve the mother land in the spirit inculcated in this holy text.

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GLIMPSES INTO INDIA'S INDUSTRIAL PAST.

By "Historicus."

(I).

Gold and Precious Stones in the Mahabharat Period.

Introductory.

It seems that in the Mahabharat Period gold and precious stones were extensively used and fine artistic work was done. The references to such work are so numerous that it would be a huge task to collect them all. We give here only a few notable instances of the artistic employment of gold and precious stones during that period. The ancient Aryas must, indeed, have been rich beyond the dreams of avarice.

Cloth interwoven with gold threads.

The King of Kamboja gave (to Yudhishtar) innumerable skins of the best kind and blankets made of wool, of the soft fur of mice and other animals living in holes, and of the hair of cats, all inlaid with threads of gold. (Sabha L 1, 3). (1)

Armours decked with gold and ivory.

And the Kings of the Eastern countries presented..... .....armours of diverse hues *decked with jewels and gold and ivory.* (Sabha L. 1, 32). (2).

Gold dug up by Ants.

".....the Khashas..... brought as tribute *heaps of gold measured in jars* and *raised from underneath the earth by ants and. therefore, called after these creatures.* (Sabha L. 11, 4). (3).

Gold girdles of elephants.

Then the Kings of these nations each gave a thousand elephants.....decked with girdles made of gold. (L. 11, 2.). (4).

Sumptuous fare provided at feasts in gold dishes.

And ten thousand of other ascetics.....eat off golden plates in Yudhishtra's palace. (L. II, 48). (5).

Lapis Lazuli and other gems.

And the King of the Singhalas gave those best of sea-born gems called the lapis lazuli and heaps of pearls also.....(6).

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Madri's dowry.

Bhishma gave unto Calya much gold both coined and uncoined, and precious stones of various colours by thousands.....and gems and pearls and corals (Adi XIII, 13—15). (7).

Untold Wealth.

And the train of various conveyances laden with all kinds of wealth.....was so long that they saw not its end. (Adi CXIII, 42). (8).

Gold ornaments worn by men.

The Kuru .....King gave to Brahmans the big jewel on his diamond, his necklace of precious gold, his bracelets, his large ear-rings. .....(Adi CXIX, 38). (9).

Krishna seated on a gold chair.

Then the Pandavas received Krishna and seated him on a gold chair. (10).

Wedding presents given by Krishna to the Pandavas.

Krishna sent unto them (the Pandavas) various golden ornaments *set with pearls and black gems..... .....vessels by hundreds set with gems and diamonds.....coins of pure gold by crores upon crores in separate heaps.* (Adi 201, 12—19). (11).

और्णान् वैलान् वार्षदंशान् जातरूपपरिष्कृतान् ।
प्रावारा जिन मुख्यांश्च काम्बोजः प्रददौ बहून ॥ ३ ॥ (सभा० ५१)
मणिकाञ्चन चित्राणि गजदन्त मयानि च ।
कवचानि विचित्राणि शास्त्राणि विविधानिच ॥ ३२ ॥ (सभा० ५१)
तद्वै पिपीलिकं नाम उद्धृतं यत् पिपीलिकैः ।
आतरूपं द्रोणमेय महार्घः पुञ्जशो नृपाः ॥ ४ ॥ (सभा० ५२)
दृत्वैकैको दशशतान् कुञ्जरान् कवचा वृतान् ॥ २१ ॥ (सभा० ५२)
विराटेनतु मत्स्येन बल्यर्थं हेममालिनाम् ।
कुञ्जराणां सहस्रे द्वे मत्तानां समुपाहृते ॥ २६ ॥
पांशु राष्ट्र द्रुसुदानो राजा षड् विंशति गजान् ।
अश्वानाञ्च सहस्रे द्वे राजन् काञ्चन मालिनाम् ॥ २७ ॥
अष्टा शीति सहस्राणि स्नातका गृहमेधिना ॥ ४६ ॥
दशान्यानि सहस्राणि यतीनां मूर्ध्व रेतसाम् ।
भुञ्जते रूक्म पात्रीभि र्युधिष्ठिर निवेशने ॥ ४८ ॥ (सभा० ५२)
समुद्रसारं वैदुर्य मुक्ता सङ्खां स्तथैव च ॥ ३६ ॥

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शतश्चैव कुरुथांस्तस्य सिंहला समुपाहरन् ॥ ३७ ॥
आदि० अ० ११३ श्लो० १३–१५ ॥
हस्त्यश्वरथरत्नैश्च गोभि रुष्ट्रै स्तथाविधिः ।
नालं दहशुरासाद्य भीष्मेण सह कौरवाः ॥ ४२ ॥ (आदि० १२३)
ततश्चूड़ा मणिं त्रिष्कमङ्गदे कुण्डलानि च ।
वासांसि महार्हाणि स्त्रीणामाभरणानि च ॥
प्रदाय सर्व विप्रेभ्यः पाण्डुपुनरभाषत ॥ ३८ ॥ (आदि० ११७)
आसने काञ्चने शुद्धे निषसाद महामनाः ।
अनुज्ञातास्तुते तेन कृष्णेनामित तेजसा ॥
आसनेषु महार्हेषु निषेदु र्द्विषदां वराः ॥ ३ ॥
ततस्तुकृतदारेभ्यः पाण्डुभ्यः प्राहिणोत् हरिः ।
वैदूर्य मणिचित्राणि हैमान्या भरणानि च ॥ १३ ॥
वासांसि च महार्हाणि नानादेश्यानि माधवः ।
कम्बलाजिन रत्नानि स्पर्श वान्ति शुभानि च ॥ १४ ॥
शयनासन यानानि विविधानि महान्ति च ।
वैदूर्य मंजु चित्राणि शतशो भाजनानि च ॥ १५ ॥
रूप यौवन दाक्षिण्यैः रुपेताश्च स्वलङ्कृताः ।
प्रेष्याः सम्प्रददौ कृष्णो नानादेश्याः सहस्रशः ॥ १६ ॥
रथांश्च दान्तान् सौवर्णान् शुभ्रैः पट्टैरलङ्कृतान् ।
कोटिशश्च सुवर्णञ्च तेषा मकृतकं यथा ।
वीनीकृत यमेयात्मा प्राहिणोन्मधुसूदनः ॥ १६ ॥ (आदि० २०१)

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REVIEWS AND NOTICES.

English.

Rig Veda Sar Sangrah by the late Rai Shiv Nath Ahitagni, published by the Vedic Jiwan Ashram, Dehra Dun. Price, Rs. 3. Can be had of the publishers.

It is a collection of Rig Veda Hymns arranged according to Devtas. The writer devoted a considerable portion of his life to Vedic research. He had unbounded veneration for the holy Vedas. Says he in the Introduction :—

> No proof, however, of the revealed character of the Vedas is required. A gem shines by its own inherent light and a book that has been giving light to the most gifted race of the world through thousands of years and whose truths are still capable of giving light to the most advanced and enlightened man of modern times must be acknowledged by all unprejudiced minds as something which is of superhuman origin.

We do not agree with the learned author on all points relating to his method of translation, but we cannot but bear ungrudging testimony to the erudition exhibited in writing this book. The introduction is ably written and some of the finest hymns of the Veda have been collected with translations in English. The translations are intelligible and considerably add to the value of the book. No Indian interested in the culture of his race can afford to be without a copy of this excellent work.

The Ways and means of Ideal Education to Boys and Girls, by Dr. Harish Chandra Ph. D. (Berlin) Published by the Techno Chemical Research Laboratory Dehra Dun. Price, Rs. 2.

Baby's Home Training by the same author and published by the same agency. Price, Re. 1.

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Both these books deal with the all-important question of education and are thought-provoking. Dr. Harish Chandra seems to have pondered deeply on the problems which he discusses and he brings extensive study, wide experience and mature understanding to the consideration thereof. Some of the suggestions put forward by him are refreshingly original. The books under review deal with all aspects of juvenile training and national cultural revival. All teachers and all parents must read these two books and form their own opinions about the schemes presented therein. Even those whom these books will fail to convince will rise from their perusal inspired, inspirited and enlightened.

Arya Bhasha (Hindi).

1. **'दक्षिण आफ्रीका के सत्याग्र का इतिहास'** *by Pandit Bhavani Dayal, published by Sarswati-Sadan Indore. Price, Rs. 3-8-0.*

The book under review is the second edition of the widely-read and highly appreciated history of passive resistance. It deals with all the details and developments of the movement and brings home to the reader the ethics of passive resistance. We recommend the book to the general public.

2. **'शिक्षित और किसान'** *by Shriyut Bhawani Dayal, published by Sarswati-Sadan Indore. Price, As. 10.*

It is an interesting dialogue between a peasant and an England-returned Barrister. The booklet is full of information. It will serve the purpose of an eye-opener for all who will read it.

It depicts the existing condition of the peasants and the country in true colours. Time spent in reading this book is time well-spent.

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वैदिकजीवन (1st Part) *by the late Rai Shiv Nath. Price, 4 annas. Can be had from the Manager, Vedic Jiwan Assam, Dehra Dun.* It is a most inspiring brochure embodying a reasoned statement of the Higher Life as taught by the Vedas. It ought to be read by every young man and young woman.

सभ्यता a monthly Magazine, edited by M. Sher Singh Aryopdeshak Muzaffarnagar. We have before us the first two issues of this periodical. If the succeeding issues maintain and raise the level attained in the first two issues, we make no doubt of it that this Magazine will create for itself a place in the field of Arya Samajic Journalism.

प्राचीन भारत में स्वराज्य *by Pandit Dharam Datta Vidyalankar, Siddhant Alankar. Published by the Gurukula Sahitya Parisad. Price, Rs. 1--8. Can be had from the Governor Gurukula Kangri, District Bijnor U. P.*

It is, we believe, the first book in Arya Bhasha which deals exhaustively with the question of self-government in ancient India. The writer draws copiously upon all ancient sources of Indian History and generally supports his conclusions by quotations from the Vedas—the Word of God. The language is chaste and the book is easy reading. It will supply a corrective to the modern superstition that the modern age has inherited nothing good from the hoary past. A perusal of this book will enable Home Rule propagandists to meet effectively the charge of the enemies of Indian Progress that democratic institutions cannot be safely transplanted in India for they cannot take root in the soil. The learned author of this book has proved conclusively that not only Swarjya is not foreign to the genius of our civilization, but it is the only form which our self-expression can assume. The book is well worth a perusal.

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MANY THOUGHTS OF MANY MINDS

Decline of Christianity in America

How strange that while American Missions are multiplying their work in India, Christianity is on the decline in America itself. Says the *Unity*—the well-known weekly organ of Liberal Christianity published at Chicago.

> The situation of our Protestant churches is now so bad, that confession has become quite the order of the day. The latest witness to lay bare his soul is Rev. Robert W. Peach, pastor of Emmanuel Reformed Episcopal Church, in Newark, New Jersey. In a recent statement to the Interchurch Council on Organic Union, appealing for the amalgamation of existing denominations, Dr. Peach declared that Protestants had built perhaps 100,000 superfluous churches at a cost of $500,000,000. "If not a single church had been built in the last thirteen years," he said, "those standing in 1906 would accommodate at a single service every Protestant communicant of the year 1919, and every Roman Catholic in our country, baptized infants included, and, besides, every man, woman and child in Canada, Cuba and Porto Rico, and there would still be much room to spare." On the basis of these startling facts, Dr. Peach pleads for a union of the Protestant sects. So far, so good! But he might well go farther and plead for the reorganization of our religious institutions in accordance with the ideals of modern community life. An old Russian peasant, described by Ernest Poole in his book, "The Village," had the right idea. Meeting with his fellows to consider the religious changes occasioned by the revolution, he said, "We must not waste (money) foolishly. In each village the people must meet and choose what church they want the most. Then let us support that church but no others." Let there be a community church, in other words, where all the people may live their spiritual lives, and seek their spiritual ideals, together!

Would not American Missionaries engaged in the harmful task of denationalising and westernising and

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therefore dechristianing in the name of evengelisation 'heathens', whose civilization is more ancient and more vital than any "western" or Christian" civilization, be more profitably employed if they looked to American sheep straying from the fold. Matters have reached such a pass that church-property is actually being sold. Says our contenporary :—

> A new form of business has suddenly appeared. It is none other than that of buying and selling church properties. So many churches are there to-day which are eager to get rid of their land and buildings, in order to amalgamate their interests with those of some other ecclesiastical institution, or else to " close up shop " altogether, that men are actually finding it worth their while to establish themselves as a kind of broker in this field. That such a phenomenon would not be possible if the churches were succeeding—were "getting returns on their investments," to use the commercial phrase—goes without saying. What we have here i simply new evidence of failure. The churches are bankrupt. and in this case as in every other, the broker appears to take charge of the work of disposing of the wreckage. To what an extent this astonishing business has already gone, is shown by the experience of Dr. Joseph Fort Newton, minister of one of the most prosperous churches, housed in one of the most beautiful ecclesiastical structures, in New York, who actually had a man walk into his study, and propose then and there negotiations for the sale of the property. What the world thinks of the condition of the churches, is evident enough from such an episode as this. Very soon this thought will take form in something much more drastic than the bid of a broker for a buy-and-sell transaction. The next step will be the taxation of church property by the state ! Then will come a closing of the churches which will defy even the most zealous efforts of the blind denominational leaders of our time. The long, long pretense will at last be at an end. The churches will either be reconstructed along new lines of community idealism, or else disappear once and for all !

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The fact is that Christianity dug its own grave the day it parted company with the ideals of service preached by the "son of man" who was propertyless, penniless and houseless and allied itself with wealth and worldly status and popes and prelates became the friends of "Dives" in the shape of Kings capitalists and financiers and intolerant of "Lazarus." Now the "bankruptcy" is complete and property is being auctioned. What a sad sequel to a glorious beginning. We fully associate ourselves with the following comment of our contemporary on the startling facts supplied by a church dignitary :—

"Twenty per cent of the pastors," he says, "who were with us before the War, have resigned to enter other occupations." Again, "Of the 110,000,000 people in the United States, not more than 44,000,000 attend services in any religious denomination"—a very liberal estimate, in our opinion! Still again, "There are today 3,000,000 less children attending Sunday School than there were in the year before the War." These are the facts! And yet our church officials are complacent; they believe that by an intensification of present methods the situation can be saved; and they regard with inexpressible detestation any man who would attempt a radical reorganization of religious life! If anything is evident it is that Protestantism is going to pieces faster than the tale can be told or the figures be compiled. The great majority of people, and of intelligent people, have lost all confidence in existing churches, and have washed their hands of them for good. If religion is to be saved, a revolution in thought and method and organization must take place no less complete than that of the Protestant Reformation. The times are ripe for a second Martin Luther to do to Protestantism today what the first Luther did to Catholicism yesterday.

The Rise of Prices in England.

The following from the "*Nation*" of London speaks for itself :—

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The rise of prices shows no abatement. After the addition of 2½d to the cost of a real of cotton thread, comes the announcement that the bread subsidy will go up to £80,000,000 unless the price of flour is raised to a point at which the cost of the four-pound loaf will be 1*s.* or 1*s* 1*d*. This opens a vision of new and fierce revolutions of the vicious circle of wages and prices. By comparison, the increased price of tobacco is a trifle, but it is a new focus of resentment. More intangible in their operation, but not less definite in their effects, are the new and arbitrary imposts of the rings which control virtually all building materials. Advances ranging from 15 to 25 per cent., accompanied by a growing stringency in the regulation of supplies, must check the provision of working class and lower middle class dwellings.

Mr. Haq on Animal Diet and Cow Protection.

Mr. Mazaharul Haq delivered a notable address as chairman of the Reception Committee of the all India Cow Conference.

The Hmanitarian Standpoint and Indian Culture.

He began by emphasising the humanitraian aspects of the question and of its relationship to the spirit of our ancient civilization. After referring to the work of Budha and Mahavir Mr. Haq went on to say :—

History tells us that the same human message was delivered to the other parts of the world including Europe where long before Christ, Pythegoraas and others taught similar doctrines. But Europe paid no heed and remained engrossed in materialism and materialistic conceptions have overbarred the way to spiritual progress. Modern civilization has undoubtedly achieved greatre-sults in scientific discoveries and inventions but in spiritual matters it has remained stationary. India alone has remained true to its ancient culture and civilization but it is to be feared that she is too taking a downward course. Last year Mr. Vijiaraghavachariar, in his persidential address raised a note of warning against the adoption of the un-Hindu custom of eating beef by some Hindus in imitation of fashionable society. What can be more revolting than for a Hindu

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to adopt habits and customs which mlilitate against their religion and hoary culture. The very essence of the ancient civilisation of India was the suppression of the desires and appetites of the body and the improvement of the spiritual element. Ages before the advent of Darwin with his remarkable theories of the mutability of species and descent of man, India had proved the question to its extremist depth and found out the essential unity of all animal creation hence injunctions forbidding the destruction of animal life.

Flesh not the Natural Food of Man.

The learned speaker thus thouched upon the medical aspect of the question !

Indulgence in animal food undermines both physical health and spiritual well being of mankind and the æsthetic sense of man will recoil from the disgusting sight of sumptuous tables groaning under the weight of dead carcases if presented in their naked reality. Many devices have been invented and many dressings are used to conceal this reality. But better days are coming and eventually the principle of the sanctity of all life will be established. Modern scientists are coming round to the view that human organisms show that man is not intended for eating flesh and indulgence in animal food is highly injurious to him. Personally, I have no doubt that with greater advance in medical science and the higher development of the spiritual sense flesh-eating will be reckoned among the forbidden articles of food.

Cow Sacrifice and Islam.

On the subject of the religious necessity for Muslims to sacrifice cows, Mr. Haq says .—

One is the custom of sacrificing by the members of the Muslim community at the time of their Iduzzaha festival and the other is the supply of beef rations to the British troops stationed in India. The sacrifice of the cows by the Muslims has been a fruitful cause of friction and discord between the

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two great communities of India in the past. Had it been necessary I would have been ready to show that Islam in India does not compell its votaries to sacrifice any particular animal. As a matter of fact Muslim religion has enjoined that when an animal is found to be useful to man it is better to abstain from killing it. An instance in kind will be found in the horse. The horse was one of the chief possessions of the Arab nation and as it was very useful for Jihad its slaughter was forbidden, although its flesh is Halal. On a parity of reasoning the same principle holds good in the case of the cow which is useful to man in a variety of ways especially in India. The fact is that permission has been interpreted into compulsion and in popular estimation the custom has received the sanction of religion. In this province beef-eating is not looked upon with approval in the families of the better classes of Muslims.

Wholesome advice to Hindus.

In regard to the new-born Hindu-Muslim Unity, Mr. Haq says :—

But, gentlemen, I am relieved from the necessity of pursuing the subject any further by the recent attitude of the Muslim community. Last year at the great meeting of the All-India Muslim League held at Amritsar Muslim Divines and laymen recommended to their community to abstain from sacrificing cows at the Iduzzaha festival in return for the Hindus joining the Muslims on a vital question of their faith, the Khilafat question. The followers of Islam are a generous people and a grateful people and any little service done to them in the matter of their faith will be returned by them a thousandfold. They would accompany the Hindus unto death if approached with love and gentleness. But gentlemen let me warn you as earnestly as I can, that the success of this movement rests entirely with my Hindu brethren. Any use or even show of force or violence will undo all the good work and perhaps another opportunity will never arise when Hindu-Muslim unity will be accomplished in fact and India will attain the proud position of a

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united nation. The real cause which has kept the two communities separated for centuries and centuries is on its fair way to solution. The end can only be achieved by peaceful methods.

Supply of Beef to British Soldiers.

On the vexed question of the supply of beef to British soldiers, Mr. Haq offers the following weighty observations !

> The other obstacle in our way is the supply of beef to British soldiers. To my mind it is very easy of solution. If the Hindus and the Muslims made a joint and united representation to the Government to stop the wholesale destruction of the finest cows in military slaughter houses it is inconceivable that the Government would refuse to listen to the prayer If it be thought that beef is absolutely necessary for the physical fitness of the British soldiers, it could easily be brought from Australia and other colonies of the Empire.

Economic and Sanitary Aspects.

The distinguished Muslim leader thus deals with the economic and sanitary aspect of this all-important question :—

> Having dealt with the two most difficult problems I should like to say a few words on the economic side of the question. But I will confine my remaks to what I consider the most important points. Agriculture is the chief occupation upon which the very life of humanity depends. It is also the source of all the wealth of the world. India is an agricultural country and it is vital for her agricultural needs that her cattle should be protected and the breed should be improved. Ghee and milk are necessities of human life, infant and adult, and it is imperative that they should be obtainable in poor and unadulterated state and what is still more important is that their prices should not be prohibitive for popular consumption. For a long time to come India will remain an agricultural country and agricultural operations will depend entirely upon

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the quality and quantity of her cattle. India is an exceedingly poor country and Indian cultivator is notorious for his poverty. It is not possible to introduce expensive machinery of Western countries in India. Motor tractors and other mechanical contrivances may do for a few planters, or rich cultivators but they are beyond the power of ordinary cultivators with their limited means. Indian cultivator is a master of his art and requires very little instruction in his agricultural pursuits. What he wants is good, strong cattle for the purpose of ploughing and manuring his land. In every village there ought to be sufficient land kept apart for grazing purposes. Unfortunately every bit of land has by lapse of time been so encroached upon that the ancient grazing lands have completely disappeared. Unless and until India resorts to legislation of some kind these grazing lands will never be restored to their original use. Another thing necessary for keeping the cattle in good condition is the growing of fodder crops. The peasant classes will have to be taught the value of growing fodder crops for their cattle so that their animal may remain in fit condition for ploughing. A third thing necessary for keeping up the breed of the cattle is the supply of good bulls. I am strongly of opinion that every Thana Circle in India should have a bull of its own for the cows in the surrounding villages. Last month I saw a fine herd of Montgomery bulls and cows at Pusa where bulls are sold to different parts of India. I believe Gujrat has another fine breed of cattle and bulls may be brought from there by rich landholders for breeding purposes. It is imperative that the breed should not be allowed to deteriorate by neglect and under feeding. District and Local Boards could help the people in this direction.

The last thing that I should like to touch upon is the insanitary surroundings in which the cows are kept by the *goalas*, and the unmentionable cruelties perpetrated by them on our dumb friends. The spread of popular education and a vigorous propaganda are the only remedies that I can suggest. Model dairy farms are sure to do immense good by showing the *goalas* how to keep their cows.

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The Psychology of Leadership.

The following from *The Crowd* by Gustave Le Bon will doubtless, interest all who desire to become leaders or biographers of leaders or in any case, students of the art of leadership.

The leaders we speak of are more frequently men of action than thinkers. They are not gifted with keen foresight, nor could they be, as this quality generally conduces to doubt and inactivity. They are especially recruited from the ranks of those morbidly nervous, excitable, half-deranged persons who are bordering on madness. However absurd may be the idea they uphold or the goal they pursue, their convictions are so strong that all reasoning is lost upon them. Contempt and persecution do not affect them, or only serve to excite them the more. They sacrifice their personal interest, their family—everything. The very instinct of self-preservation is entirely obliterated in them, and so much so that often the only recompense they solicit is that of martyrdom. The intensity of their faith gives great power of suggestion to their words. The multitude is always ready to listen to the strong-willed man, who knows how to impose himself upon it. Men gathered in a crowd lose all force of will, and turn instintively to the person who possesses the quality they lack.

Nations have never lacked leaders, but all of the latter have by no means been animated by those strong convictions proper to apostles.

These man are leaders who cannot exercise their function except on the condition that they be led themselves and continually stimulated, that they have always as their beacon a man or an idea, that they follow a line of conduct clearly traced.

The first mentioned are violent, brave, and audacious. They are more especially usefull to direct a violent enterprise

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suddenly decided on, to carry the masses with them in spite of danger, and to transform into heroes the men who but yesterday were recruits. Men of this kind were Ney and Murat under the First Empire, and such a man in our own time was Garibaldi, a talentless but energetic adventurer who succeeded with a handful of men in laying hands on the ancient kingdom of Naples, defended though it was by a disciplined army.

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EDITORIAL REFLECTIONS.

Sir William Archer on the Arya Samaj.

Sir William Archer whose monumental work "*India and the Future*" caused such an uproar on account of gratuitous attacks upon and cheap sneers at Indian culture and civilization and drew forth from Justice Woodroffe a rejoinder embodied in his well-known work. "*Is India Civilized*" devotes a chapter to the "*Arya Samaj*" also in that ill-fated book. He begins with a grudging and half-hearted appreciation of the work of the Samaj. Says he :—

> It is for this reason that I look with hesitation upon the work of Arya Samaj, a reforming body of great and growing influence in Northren India. It numbers nearly a quarter of a million adherents. conducts numerous schools, and has two great educational centres, the Daya Nand Anglo-Vedic College at Lahore, and the Gurukula near Hardwar, the sacred spot where the Ganges flows out from the foothills of the Himalayas. The Lahore College takes its name from the founder of the sect, Swami Daya Nand Saraswati (1824-1885) called by the followers "the Luther of India." He was a Brahmin from Kathiawar who broke away from his caste and preached a doctrine of which the watchward was "Back to the Vedas" Idol-worship pilgrimages, child marriage, enforced widowhood, even caste itself Daya Nand rejected. He rejected the name "Hindu" which he held it originally to be a Muslim term of contempt. "Arya" he declared to be the only name that ought to be acknowledged by adherents of the Vedic religion He made a principle of proselytism which is to the orthodox Hindu an impossibility, in as much as Hinduism is not a result of conviction but a privilege of birth. He even gave practical proof of his moral courage by publicly reclaiming Hindu converts to Islam.

He, then, thus refers to the two great educational centres of the Arya Samaj.

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"I have visited both the Lahore and Hardwar Colleges and have been greatly struck by the earnest spirit in which their work is conducted. Lala Hans Raj the late Principal of the Anglo Vedic College, and Mahatma Munshi Ram, the present Principal of the Gurukula, will always rank in recollections among the most impressive figures I met in India—which is saying a great deal. Their splendid physique, and the grave dignity and urbanity of their manners, made them seem, in everything but years—for neither is more than middle aged—ideal types of the Eastern sages. The Gurukula which represents a different shape of heterodoxy from that of the Anglo-Vedic College, is animated by a spirit of cloistral austerity. It is situated on the bank of the Ganges, four branches of which divide it from the pilgrim-haunted Hardwar. This seclusion is chosen on purpose that the three hundred pupils may be as remote as possible from evil influences especially those of the home. Pupils are received at the age of seven and do not pass out of the College until they are twenty-four. They never go "home for the holidays," and intercourse with their parents is severely restricted. They rise at four in the morning and bathe either in the Ganges or in the long bathing sheds of the College. They do their own menial work and wait upon each other at their meals. Hindi is the usual medium of instruction but western philosophy and science are taught in English. Sanskrit, of course, bulks large in the curriculum, and cricket, football, and hockey are played in that language. Fire—the god Agni of the Vedas—is prominent in both public and privite acts of worships; but I was assured that it was regarded, not idolatrously, but as symbol of purification It chanced that when I arrived at the College the Principal was kneeling on the verandah of his bungalow, facing a red sunset over the green Ganges, and absorbed in prayer, while a tongue of spirit flame wavered aloft from a brazen crucible placed on the ground before him. *Assurealy I never saw a more impressive act of devotion.*

The italics are ours. The writer, then, proceeds to defend the Arya Samaj against the charge of sedition

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hurled against it by irresponsible Anglo-Indian scribes Says he :—

> The Arya Samaj is regarded with suspicion by the authorities, on account of its supposed seditious tendencies.
>
> Several of its adherents, in conversation with me, energetically repudiated this suspicion "We depend for our existence," they said "on the British Government. The orthodox Hindus hate us, the Muhammadans hate us, the Christians hate us. We are encircled by enemies : in the British Government lies our sole security : why should we dream of upsetting it ?" And again, "One may be loyal to the King Emperor and the great officers of the Government without being loyal to every policeman." And yet again. "By their fruits ye shall know them. There are no Aryas in Bengal, and outrages occur in Bengal. In the Punjab the Arya Samaj is powerful and there are no outrages in the Punjab." This reasoning is specious and no doubt sincere. The wiser spirits of the Arya Samaj realize that British Rule gives India her best chance of moral and intellectual regeneration.

No self-respecting Arya Samajist will disagree with the following observations :—

> A teacher holding these views is not likely to work for a premature overthrow of the British power. But it must not be supposed that the missionaries who go forth from the Gurukula—and its pupils are being expressly educated for missionary work—will preach the doctrine of eternal subservience to alien mastery If it be sedition to work towards the ultimate fitness of India to control her own destinies, then is the Arya Samaj, beyond all doubt, a potent instrument of sedition.

No virile church can ever preach eternal subservience to an unsympathetic foreign bureaucratic rule—much less a church that has played its part in freeing mother India from the thralls of intellectual servitude which was a potent weapon devised by Macaulay to ensure the political subjugation of our people. Cultural self-consciousness is always the forerunner of political self-consciousness.

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The Arya Samaj taught India to recover her lost national self-respect and what wonder that the leaders of the Vedic church should view with pride and gratification the birth-pangs of genuine nationalism which always follows the renaissance of national culture and national art. This is, however, very different from saying that the Arya Samaj is directly concerned with political agitation. The Reformation led to the weakening of despotism in Europe, the teaching of Rousseau and Voltaire led directly to the democratisation of the political institutions of the west and yet it would be absurd to say that the Reformation was a political movement or that these renowned philosophers were pestilential political agitators and rank seditionists. The Arya Samaj by inspiring Indians with faith in their past fills them with hope for the future. That is one and the chief way in which it awakens political consciousness. Again it is a living protest against autocracy in the sphere of religion. The Arya Samaj is the most intensely democratic church in India even as the Vedic Religion is the most democratic religion in the world. The Vedas recognise no "chosen" people, no "favoured race" and no hereditary mediators between God and man.

All men—white, brown and yellow—can pray to the Almighty Father in the words of His Eternal Revelation.

पिता नो ऽसि पिता नो बोधि नमस्ते अस्तु माया हिऽसीः !

"Lord ! Thou art our Father ! Do thou guide (our erring steps) even as a father instructs his children."

The Arya Samaj has broken down the supremacy of the brown Brahmans. How can the adherents of the Vedic church who have been taught by their Lord and Master, the great Redeemer Bhagwan Dayananda, to renounce all superstitious regard for sanctity based upon racial considerations in the domain of religion and social behaviour be expected to kowtow to Europeans merely because they are Europeans. People whose imprisoned souls have been freed, whose servile intellects

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have been emancipated and who have been taught that a man is not "civilized" merely because he stiffens himself up in foreign garments which do not suit the climate and which make him look a monkeybrand, whose picture embellishes sunlight soap advertisements, cannot be expected to obey implicitly orders delivered in a foreign accent merely because the accent is outlandish. This is something so patent that every Anglo-Indian understands it and all genuine Englishmen who believe that the period of England's trusteeship and India's apprenticeship should be curtailed so much as possible welcome the Aryas as their allies. But, unfortunately, most of the Anglo-Indians look at Indian questions from the standpoint of vested interests. Naturally they intensely dislike the Arya Samaj and seek pretexts to persecute it. Such people take refuge in comouflage and bankum and their talk of "sedition" is only symptomatic of an uneasy conscience.

The educational propaganda of the Arya Samaj exercises, however, such a fascination over the mind of our author that he is constrained to exclaim in an unguarded moment :—

> It may appear, then, as if this body were carrying out a scheme of education *exactly consonant with the ideas I am trying to set forth. Perhaps it comes, in fact, as near to enlightenment as can reasonably be expected.*

The italics are ours. This is a significant admission which escapes Sir William Archer. This is another instance of the subtle fascination that the Arya Samaj has always exercised over the minds of its hostile critics. However he realizes his mistake and finds out that he is on the point of blessing what he proposed to damn with faint praise and comes out with the inevitable but in the next paragraph. Says he :—

> But its idolatry of the Vedas is a huge set-off to its many merits. How can an education based on so outrageous an excess of authority-worship fit men for rational action in the real world ?

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Swami Dayanand, it is true, rejected as apocryphal the Brahmanas and Puranas, which orthodox Hinduism accepts, in a general way, as revealed; and in so doing he purified the doctrine of his sect. But at the same time, he, as it were, concentrated and intensified the claim of the Vedas to a superhuman origin. It is possible to think of God as actually the author of a large mass of heterogeneous literature having its sources in all sorts of historic circumstances. As soon as the heterogeneous nature of the Bible is clearly realized, its claim to divine authorship is fatally weakened. If inspiration is still asserted, it is only in a very attenuated sense. So, too, with the diverse and multifarious "sacred books" of the Hindus; the inspiration claimed for them was not and could not be very literally understood. But when the heterogeneous mass was thrown overboard, and only the more or less homogeneous Vedas remained genuinely ancient, and springing from no clearly ascertainable historic soil—it became possible to imagine them as the actual and literal "outbreathings" of the Creator, and to claim for them the full authority attaching to oracles of God. This was the effect of Swami Daya Nand's "Back to the Vedas" watchward. On this extreme of bibliolatry the teachings of the Arya Samaj are based.

"Idolatry of the Vedas" is a clever expression to use on an occasion like this. Give a dog a bad name and hang it. Knocking down a man of straw, created by one's own turgid imagination, is a clever trick resorted to by all sophists and our friend is no exception to the general rule. The Arya Samajists are not "book-worshippers" like the Sikhs. They believe in the truths preserved in the eternal body of knowledge called the Veda which was reduced to writing when humanity discovered the art of writing. This is so different from 'book worship" and yet our author must create a prejudice against the Aryas by suggesting that they are idol-worshippers in an iconoclastic age. Is not Sir William himself an "idol-worshipper" because he believes that all that is written in a book containing mathematical tables is free from error? The only fair method of attacking the Arya Samaj is to point out errors in Vedic teachings. That, however, is a task beyond him.

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He is, in fact, exceptionally unqualified for it; for he has never in his life bothered himself with bestowing half an hour on the contemplation of problems which transcend the life of the senses. For him it is the body that matters. If a person wears ornaments that do not appeal to his æsthetic sense—evolved in the midst of his western environments—he is barbarous. If European women walk almost in a state of semi-nudity this is a "remnant of barbarism", but if Indian women bore their ears and wear large ear-rings they *are* "*savages.*" A European who hardly bathes once a month and has a yellow deposit on his teeth which gives out stench but wears a white linen shirt and polished boots and socks encasing feet which one cannot look on without disgust is "clean," while an Indian who bathes twice daily, whose teeth are pearly white, whose feet are cleaner than the back and shoulders of the western, has "insanitary" habits merely because he walks about "bare f oted". Judged by this standard Christ and St. Paul were barbarians and yet one is the "God" of the Western world and the other His apostle. The case of a man with such "mentality" is hopeless. His outrageous superficiality of outlook is so transparent that it amuses more and shocks less.

It is useless to preach revision of premises to a man whose co c'usions are *a priori* and to whom nothing is so distasteful as a search for "*evi ence.*" He starts not with premises but with conclusions. If certain "facts" do not fit in with his "conclusions," so much the worse for them. They will be pushed aside to make room for "evidence" manufactured, to order. Here is a specimen of his criticism of the position of the Arya Samaj.

> This is true, in so far that the historic events which manifestly underlie the Vedic literature having remained unrecorded; but while *we cannot bring the Vedas into definite relation with* history, *it is only too easy to place them in their anthropological*

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context, and see in them not the oracles of a God, but the artless uterances of primitive men (in some cases highly gifted) personifying and seeking to propitiate the powers of nature, Anything, on the face of it, less like a divine revelation it would be difficult to conceive. The first condition of a revelation (as the Samajic pundit justly observes) *is that it shall reveal something otherwise unknown;* but this condition the Vedas do not fulfil. They "reveal" the hunger of primitive man for all sorts of worldly advantages. for cattle, for rain, for sons. for the destruc tion of enemies, for long life, etc., and they show his eagerness, in the pursuit of these blessings, to make friends with every censeen power he can possibly conceive or conjecture. They "reveal" worship and sacrifice as a form if direct bribery, after the fashion of this artless invocation to Indra: Desrious of milking the like a milch cow at pasture, Vasishtha has let loose his prayers to thee. "They" raveal" the tendency of primitive man to ingratiate himself with one god by outbursts of unmeasured flattery at the expense of all the rest—the tendency which max. Muller has denominated " henotheism ". They " reveal " too—but this is infrequent—*the perplexities of a reflective mind in view of the mystery of existence.* But what is there in all this that needed to be "revealed ?"

The hymans of the last class are doubtless the noblest, and are extremely interesting; but it is surely the business of "revelation" not to utter perplexities, but solve them.

No doubt the Samajists explain away the manifestly human and non-divine contents of the Vedas, by processes not unknown to other theologians.

For one thing, they profess to extract monotheistic teaching from documents which breaths polytheism in every line But though I believe the Vedas to be, of all the sacred "books" of the world perhaps the most unpromising materials for deification it is not on their individual demerits that I wish to dwell.

The italics are ours. The "historical events" which led to the Vedas remain "unrecorded" and yet they "manifestly underlie Vedic literature." May we enquire how it became manifest to our playwright that there were any "events" at all ? *Events*, unlike theories and conjectures, must have occurred at a certain time and a certain place and the only proof of their having taken

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place can be a "record" or a "tradition." In this case there is, *exhypothesi*, neither a "record" nor a verbal tradition. By what supernatural process, then, did our distinguished critic come to know of those "*events*"? Was it by a flash of inspiration? But we forget! Sir William is a "rationalist" and has an unwholesome dread of anything and everything savouring of "*supernaturalism*" or even "*supersensuousness.*" A dramatist can use his license, can practise anachronism with impunity and can even create situations and evolve events and happenings, but when he leaves the world of fancy, descends from Olympus and enters the arena of historical controversy, it behaves him to shake off the mental habits of a playwright and to acquire those of a student of history. Their being no evidence for any "happenings" in time, the task of placing what is not proved to have happened in its 'anthropological context can be "only too easy" for a poet or aromance writer but not for a serious student of anthropology. Sir William Archer is, we presume, an evolutionist. Will he kindly explain how the "hunger of primitive man," outbursts of unmeasured flattery "designed to ingratiate oneself with 'one God" and "the perplexities of a reflective mind in view of the mystery of existence, embodied in "the noblest and the most interesting hymns" be jumbled together in close juxtaposition in the artless utterances of primitive man?" Has the "primitive" man of the evolutionist a "reflective mind" occupying itself with the mystery of existence? Is not this contradiction in terms! Is it not like saying that a cloth black all over has patches of translucent whiteness? Can a "highly gifted" man be primitive?" Are not "high gifts" the product of evolution? Sir William Archer must make his choice. He must either give up his prepossession that the Veda is the record of ancient barbarism or cease to talk of the "reflective" mind of "highly gifted" sages. He cannot have his bread

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buttered on both sides. He cannot both eat his cake and have it. Obviously he cannot give up his latter conviction for it must have gallantly survived a prolonged mental effort and exercise of "artless" sophistry to drive it out. How can a dilectician, without a keen and desperate struggle, admit evidence fatal to a cherished hypohesis which he is determined not to renounce. He has, therefore, no option but to forsake his prepossession or become a target for the shafts of irony which posterity discharges against all highly intellectual men who try, by recourse to "moral bribery and subordination of the understanding," to bolster up by sophistry what cannot be maintained with the aid of fact and fair argument.

The Veda has presented a problem in this sense to greater men than Sir William Archer. His great authority Max Muller himself, when confronted with the highest philosophy expounded in the clearest terms in the Veda, was driven to say :—

> These startling outbursts of philosophic thought seem indeed to require the admission of a long continued effort of meditation and speculation before so complete a rupture with the old conception of physical gods could have become possible. We must not, however, measure every nation with the same measure. It is not necessary that the historical progress of thought, whether religious or philosophical, should have been exactly the same in every country, nor must we forget that there always have been privileged individuals *who saw and proclaimed* as if inspired by a power not themselves, truths far beyond the reach of their fellowmen.

And Wallace, the originator of Hypothesis of physical Evolution, was constrained to renounce the doctrine of Mental and Moral Evolution when he came across such passages in the Veda. Says he in his "Social Environment and Moral Progress."

> In the earliest records which have come down to us from the past we find ample indications that general ethical conceptions, the accepted standard of morality, and the

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conduct resulting from these, were in no degree inferior to those which prevail to-day, though in some respects they differed from ours.

If it be not presumptuous for a person belonging to a race "arrested in a condition of barbarism" to offer a word of advice to one who is coated, booted and hatted and *therefore* a prince of civilization, we would request the writer to cultivate the habit of studying his subject before venturing into the precincts of scholarship and authorship. If he refers even to a tyro in the field of oriental scholarship, he will be told that the theory of "henotheism" in the Vedas was exploded long before Sir William Archer made his debut as a literary celebrity. Max Muller formally and definitely repudiated it in the following striking passages in his "Six Systems of Indian Philosophy."

> And whatever is the age when the collection of our Rig-Veda-Samhita was finished, *it was before that age* that the conviction had been formed that there is but One, One Being, neither male, nor female, a being raised high above all the conditions and limitations of personality and of human nature, and nevertheless the being that was really meant by all sueh names as Indra, Agni, Matrisvan, nay even by the name of Prajapati, lord of creatures.

Our author is very fond of quoting impartial Christian missionaries and sets evidently much stress by what they say on the subject of Indian religions. It seems he cannot call to his aid witnesses more obviously disinterested. Here is what one of them says on the subject of Vedic monotheism :—

> We have seen already that the loftiest conception of God, in conjunction with the most intense ethical consciousness of sin, found expression in Varuna, the oldest god of the Aryans.
>
> ... ...
>
> Hence We must seek for a theory which will account alike for the acquisition of that knowledge, the God—like

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conception of Varuna ..... And what theory will cover these facts as well as the doctrine of a "Primitive Revelation."

Eternal revelation is eternal truth. It does not cease to be "otherwise unknown" to a man who learns it for the first time merely because others besides him knew it before he was born. In the beginning of each cycle of creation all men known to have been born then know nothing and, therefore, progress becomes impossible for them unless, to use the words of Wallace, there is a "Divine Influx" and the Divine Influx does not become superfluous for succeeding generations merely because a part of it passes into the intellectual currency of the race. A constant reference to the primeval source is always needed so that intellectual verities may not become verisimilitudes and moral teachings may not lose their freshness by becoming incrusted with deposits of man's "personal equation" and bias. Moreover all eternal truth is capable of progressive interpretation. It is for this reason that the Law of Gravitation never becomes old. The formula is needed every day for the brain of man is always devising fresh applications. The same is true of Vedic teachings. Sir William Archer is a clever translator of Ibsen's dramas and an English writer who deals with commonplaces in a style which does not lack literary charm and distinction but even he has never yet claimed that "Philosophy" has ever appealed to him. His is a mind that luxuriates in the embellishments and superficialties of existence. In the work under notice although it professes to be an examination of the claims of Indian Philosophy to eternal worth, the greatest philosophers of modern times—men like Kant, Hegel, Spencer, Bergson and Ruskin—have never been discussed. Schopenhaner has once been mentioned and that not because he had the misfortune of being a philosopher but because he had the folly to acknowledge his indebtedness to Indian Thought. Such being our author's mental equipmten,

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is there any wonder that his unphilosophic and merely literary mind cannot grasp the elementary truth that sometimes the statement of ultimate perplexities is the most valued contribution to their solution for it indicates the limitations set by nature to the utmost possibilities of intellectual effort. Our author goes on to say :—

> It would seem that the followers of Daya Nand, if not he himself, admit "revelation" in glosses and comments subsequent to the Vedas ; but it would be mere waste of time to examine the evidential value of such statements, whether "internal" or external. Argument in a circle is everywhere a pleasant intellectual exercise, but nowhere is it more popular than in India. You prove an author inspired by showing that he was inspired to assert his own inspiration, and that other (uninspired) authors have repeated his assertion.

Only a bold man like Sir William Archer can have the temerity to assert that the man who does not follow Dayanand's doctrine that the Veda alone is revealed is his "follower." Our author has, perhaps, sources—mystic cryptic or bureaucratic—of information to which we have no access. We know of no "followers" of Dayananda who do not follow him in regard to a doctrinal point which is a fundamental and vital part of the master's creed. The fact that the Vedas claim to be divinely inspired has never been adduced as an "argument"—internal or external—either by Dayananda or by any accredited expositor of his views. This is always put forward as the mere enunciation of a claim challenging examination. The Arya Samaj does not accord the position of "inspired" writings to any works produced by human agency.

Sir William Archer is not the first advocate who has put invective in place of argument when arguments are not available. Says he !

> And Swami Daya Nand is one of the great thinkers of modern India. That India which we are asked to regard as possessing a unique spiritual genius That India which proposes to send forth its Swamis to spiritulise the Western world, the world of Berkley and Kant, of Bergson and William James.

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The obvious retort is that if old India is sought to be converted to modern civilization by civilizers whose sole weapons are omniscient conceit, aggressive ignorance, arrant arrogance, irreverent snobbery, empty rhetoric and declamatory balderdash, India can pass over the lucubrations of these typical representatives of the West in contemptuous silence. Meanwhile her resolute faith in the vitality and potentialities of her own ageless wisdom cannot but be intensified and her disdain of a materialistic culture which concerns itself with surface values and externalities and looks upon spirit with the eyes of matter and produces Kaiser Williams, commercial exploiters, financial magnates and missionaries like Archer cannot but be deepened. The Arya Samaj, we have already remarked, has always influenced the minds of its adversaries and drawn them towards itself with irresistible force. That Sir William has not proved impervious to this hypnotic influence has already been shown. Here is a more striking proof of this magnetic influence. Says our author towards the conclusion of the chapter on the "Arya Samaj":—

> But is not this Veda worship better, after all, than the worship of Siva and Kali, of Ganesh and Hanuman? Since the Arya Samaj renounces caste, child marriage enforced widowhood sradha (ancestor worship), pilgrimages and other abuses of Hinduism, and since it is admitted on all hands that in India, at any rate, education must proceed upon some religious basis, may not 'Back to the Vedas' be the very idea destined to solve the great and pressing problem of discovering a principle of instruction at once fairly enlightened and fairly acceptable to the Indian people?
>
> Ought not the Government, perhaps, in its promised campaign against illiteracy, to take a leaf out of the book of the Arya Samaj? *Might is not even entrust to the samaj, at all events in Northern India, the working of its proposals?* "*Such thoughts as these again and again beset me, in reflecting upon the difficulties of the situation.*" *Assuming* "*I said to myself,*" "*that some compromise with unreason is inevitable, might not this compromise prove the least injurious.*"

The italics are ours.

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The Gurukula Samachar.

Motto I.—By force of *Brahmcharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Weather,

Spring is on her last legs. Summer is approaching with rapid strides. The cool bracing breeze of the early morning persuades one that the parting Spring's lingering blooms will delay a little longer. But the unrelieved sultry heat of the noon is enough to disenchant. Still one would find the place to be a veritable heaven by contrast on returning from a journey to some big city. Water is certainly as cold and as much more palatable than iced water. The mountains which were till recently so bare of vegetation are now vivid with verdure. An unbroken mass of soft ravishing emerald blue greets the vision if you view them from a distance. The Ganges has begun to make spasmodic attempts to make good the ravages wrought on it by Winter. In the channel in front of our college water has begun to flow and there is every hope that it will be full to the brim in about a month.

The Staff.

Pundit Vishnu Mitra, the veteran Arya Samajist, who has served the Gurukula during a great part of his life

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and who was formerly working as the Head Master of Kurukshetra Gurukula, has been appointed the Head Superintendent of the School Boarding House The discipline and management are improving under his wise control. Professor Sudhakar, M.A., who officiated as the governor during the last two sessions has reverted to his original post of Professor of Philosophy. It is a matter for congratulation that circumstances have once more permitted him to devote himself whole—heartedly to the teaching work. The philosophy students are quite jubilant over the change. Swami Shraddhanand himself is working as the lecturer in Arya Siddhant. He has a splendid literary career behind his back and it goes without saying that the students will be immensely benefitted by his rich experience and unparalleled erudition. Professor Mukh Ram, B.A., Professor of Chemistry has again been placed in charge of the College Boarding House. Pundit Vagishwar Vidyalankar of this University who had been awarded a scholarship to enable him to live at Benares and specialise in Sanskrit literature has returned after a year's stay there and has been made a member of the staff. He is a brilliant young man and is sure to prove an acquisition to the institution. Pundit Jay Chandra Vidyalankar has been made Assistant Professor of History. His brilliant school and college career warrants the prediction that he would make an excellent professor. Pundit Indra Vidya Vachaspati, formerly editor *Vijaya*, has resumed charge of the Indraprastha Gurukula as Assistant Governor and Vice Principal. His profound learning, his fascinating eloquence as a speaker, his indefatiguable energy, his versatility, his uncompromising zeal, and his unvacilating devotion to the cause of the Gurukula are too well-known to need mention. He is one of the persons of whom the Gurukula can justly be proud.

The Agricultural Department.

The chair of agriculture which had been abolished

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in the last session has been revived. Professor Babu Ram, a graduate of the Cawnpore Agricultural College, has been appointed. Professor. Extensions in this section are in contemplation.

The Hospital and the Ayurvedic section.

Dr. Sukhdeva, the well-known selfless worker of the Gurukula has, to the great joy of the Brahmacharies and members of the staff, assumed charge of the hospital. In fact he has supplied a long-felt need His vast and varied experience as a doctor, his obliging unassuming ways, his amiable disposition and his noble spirit of self-sacrifice will make him, as he formerly was, the idol of all who live here.

As is known to the public at large, Ayurveda is one of the optional subjects in the college department here. Now a remarkable improvement has been made in the curriculum of the subject. Ayurveda will be combined with and supplemented by allopathy, and students will be given the benefit of a comparative study of the two subjects. Dr. Sukhdeva who has been made a professor has commenced a series of lectures on Anatomy and Physiology. Every effort will be made to give the students an efficient knowledge of medicine, surgery. etc., so that they may not be hampered by the disqualifications under which an average Vaidya of to-day labours, and they may be spared the embarrassments resulting from the difficult problem of making a decent living. The appointment of another professor of medicine is in contemplation.

A Prize won by our Sanataka.

It may very confidently be asserted that the Gurukula is rendering invaluable services to Hindi literature. The medium of instruction is Hindi and therefore Hindi text-books are being continually prepared. Original Hindi books are encouraged and welcomed. Students are given a very thorough and effectual training in reading, writing and speaking Hindi. The result is that our graduates

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are making their mark in this sphere. The many instances in which they achieved enviable distinction are quite well known. Here is another case in point. Our Sanatak Pundit Vagishwar has won a prize of Rs. 51 offered by some philanthropic gentleman for the best original Hindi poem according to the award of a committee of experts the competition being open to all Hindi knowing people.

A Lecture.

Pundit Vanktesh Narain Tiwari M. A. who is a member of the Sevasamiti, Allahabad, was here for a few days on a visit to Swami Shraddhanand a few days ago. He delivered a lecture to Brahmacharies and Professors on the 11th April at 8 P. M. He explained the origin, the objects and purposes, and the scope of the Sevasamitis and social service leagues working in different parts of India. He contrived to convey a wealth of information in the course of a single short hour in a very beautiful manner. In the end he made a very touching appeal to the Brahmacharies to make up their minds to do the noble work of social service after completing their college course and thus to prove themselves to be the worthy disciples of the worthy Guru Swami Shraddhanand, the pioneer and apostle of social service in India.

To prevent the Brahmacharies from trifling away their time in idle gossip, to preclude the possibility of evil temptations, to add to the stock of their information and to give them some training in speaking Sanskrit and English, arrangements have been made for holding night classes in the School Boarding House. Members of the Staff go and hold instructive light conversations with the students in Sanskrit and English. The system is sure to go a great way in cultivating the students' power of speech.

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Swami Shraddhanand.

One of the unique features of this session is the presence among us of Swami Shraddhananda, the father of the Gurukula, the benefactor of the Arya Samaj, the model of personal purity, the unflinching indomitable votary of truth, the worthy son of Mother India, the great disciple of the great Guru Swami Dayanand. His soul is like a star that dwells apart, yet lays the lowliest duties on herself. You may find him going through the daily round of lowly duties with a regularity that eclipses that of Kant. The Ashramas, the gardens, the Bhandars, the Goshala, the Kangri estate are daily visited by him in the gray of the morning. He attends to every little detail personally. Every body in the Gurukula from the highest to the lowest receives a due share of his benign attention. His is a sympathy broad enough to embrace the whole world. Even the workmen and the, sweepers the horses and the oxen here, form objects of his paternal patronage and affections. What a world of exertion his well preserved body is capable of! He teaches the four college classes. He manages the whole institution. He is busy from morning till evening. And yet the petty vexations of executive work have no power to throw off his equanimity. He possesses an imperturbability of spirit, a serenity of soul that neither accident nor chance can ruffle. At every time and for every body he has a smile so fascinating, so benign, and so magnetic as to enchant the very heart and to spare him the unpleasant necessity of frowns that are so indispensable to an ordinary executive head. In the midst of a dull routine of monotonous earthly duties he never forgets his spiritual duties. During the small hours of the morning, when all are locked in the arms of slumber, he gets up at the appointed hour and carries on his meditation, his Sandhya, his Havan, his Swadhaya. To the earthly duties, his

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heart, his love, his griefs are given, but all his serious thoughts have rest in Havan. Goldsmith's well known metaphor is peculiarly applicable to him.

"As some tall cliff that lifts its awful form,"

Swells from the vale, and midway leaves the storm,

Round its breast the rolling clouds are spread.

Eternal sunshine settles on its head.

His presence is to everybody a source of inspiration, a constant incentive to self amelioration. Petty selfishness and mean worldliness wither away in his genial presence like frost under the rays of the morning sun. His presence among us is, in fine, a god-send.

Students Readmitted.

Some of the students who had gone away in the last session have been readmitted.

General increase of pays.

The pays of all who are working here have been increased and scales have been framed according to which all who work satisfactorily will receive annual increments. The object of this measure is to prevent frequent changes in the staff and to relieve, to a certain extent, the pressure of high prices and famine conditions generally prevailing.

Technical Classes.

Technical education is the crying need of the country at present. And the Gurukula will probably be the pioneer of reform in this sphere as it has before been in other deparments. Technical and industrial classes will probably be opened in the Gurukula shortly. This will go a great way in giving a finishing touch to the education of the Brahmacharies, in enabling them to earn a decent

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living and in making the institution a self supporting one. Sanatak Satyanand has come back after specialising in handloom work and hand looms are being set up here.

The new session.

The new session has commenced. The work has been resumed in right earnest. The college and school open at 6-30 in the morning and are closed at 11-30 A. M.

The Professors' quarters.

The Professors' quarters which had been burnt down by a devastating conflagration last year are being rebuilt quite rapidly. Probably they would all be complete in a couple of months.

NAND LAL.

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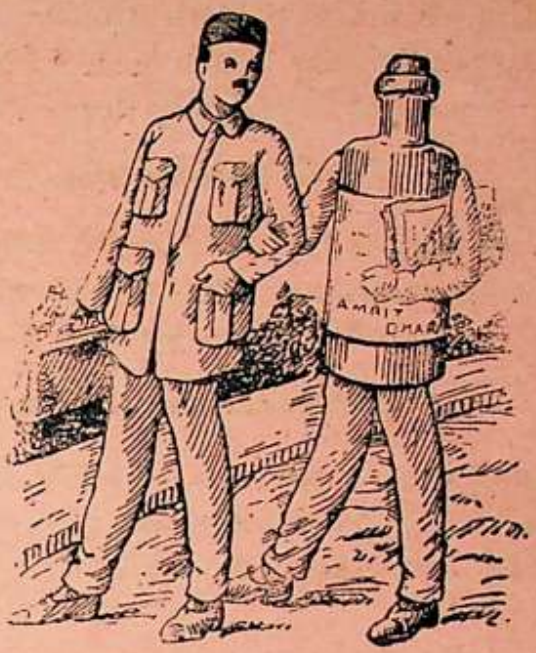

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